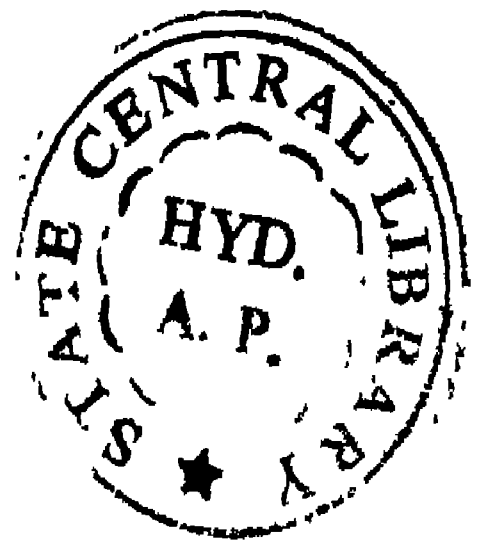


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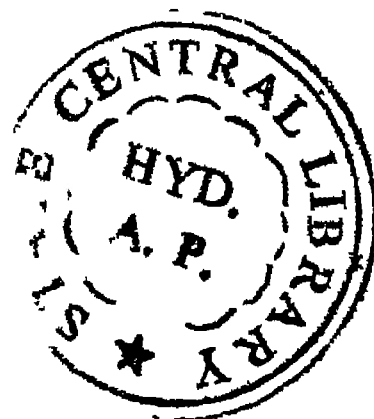
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## PREFACE.

A few preliminary remarks on the history, scope and contents of the Garuda Puranam may be necessary. The Garuda Puranam may be safely described as a sister work to the Agni Puranam. Each of them treats of Pará Vidyâ and Aparâ Vidyâ, secular knowledge and metaphysical truths, and partakes more of the nature of a catechism of the then prevailing Brahmanism, or of what a Brâhmana was required to know at the time, than of the Puranam proper, at least if we may be admitted to look upon the Râmâyana or the Mahâbhâratam as the model of that class of literature. Superficially conforming to the Rules of Pancha Sandhis, etc., the Garuda Puranam, like its sister work, reflects but the knowledge of the Brâhmanical world at the time, and had its uses then as it has even now.

Without doing violence to the antiquarian instinct, we must say that it is quite futile to attempt to lay down the precise date of the composition of the Garuda Puranam. Its name occurs in the Halâyudha's *Brâhmana Sarvasvam*. Chakrpani Dntta has quoted many a recipe from it, and the *Vishnu Dharmotâram*, according to several eminent authorities, originally formed a portion of the Garuda Puranam. All these 'factors' emphatically demonstrate the fact that, the Garuda Puranam was in existence even before the tenth century of the Christian Era. On the contrary, we have reasons to believe that, hosts of Puranas and Upapuranas were composed in the age of Brahmanic renaissance, which immediately followed the overthrow of Buddhism in India. The Garuda Puranam, like the Agnî, Shiva, Padma, and the like Puranas were the exponents of the victorious Brahmanism, which, being inevitably divided into schisms, tried to invest the tutelary deity of each sect with

the attributes of supreme divinity or Brahma, and to equip its members with a complete code of rituals, law and other necessary informations regarding the incidents of every day life, subservient to, and in conformity with, the Vedas and the Vedic literature. Thus each schism or faction, or more correctly, each Puranam, the scripture of each sect of special tutelary divinities, became a new school of law, medicine and metaphysics, etc., re-instating the old errors of the Vedic literature, as if to ignore the many advanced truths and principles of the later day Buddhistic science, and to confirm the victory of Brahmanism even in error and fallacy.

The description of the incidents of the life of Buddha, however meagre and incidental it might be, and the occurrence of the name of Sushruta in the medical portion of the Garuda Puranam leaves not the slightest doubt that its author was intimately acquainted with the Buddhistic literature of the age, both medical and metaphysical. It is a settled fact of history that the Sushruta Samhita, at least the recension of the Sushruta Samhita by the Buddhist Nagarjuna, was written in the second century before the birth of Christ. Now, the Sushruta Samhita says that, the number of bones in the human body is three hundred. The Vishnu Smriti (Institutes of Vishnu) following the orthodox (Vedic) non-medical opinion on the subject gives it as three hundred and sixty-six.

We know that Nagarjuna, the Buddhist redactor of the Sushruta Samhita, mentioned in his recension of the work that there are "three hundred bones in the human organism, but the followers of the Vedas say that their number is three hundred and sixty" which tallies with the number given in the Yajnavalkya Samhita. The Garuda Puranam gives the number as the three hundred and sixty two (*Asthnam Dvyodhikam Proktam Sashthyadhika S'atatravam*)—a sort of compromise between the Vedic and the Buddhistic osteology, or between the dictates of conscience, imperatively

urging the man to state the whole truth, and the pride of conquest impelling him to set up a schism against truth. The author of the Garuda Puranam, whoever he might be, must have been sufficiently familiar with the works of Nagarjuna and other Buddhistic Medical Acharyas so as to be fully convinced of the truth of their statement, and attempted to make the Vedic number of skeletal bones as near to the truth as possible. This fact serves to throw a new light upon the date of the composition of the Garuda Puranam. It unmistakably points to a period of history when the victorious Brahmanism once more attempted to restore the teachings of the Vedas in their pristine glory, and the truths of the Buddhistic science or metaphysics were still too potent a factor to be ignored or lightly dismissed—a fact which supports our contention and lends a plausible colour to the view we have adopted as regards the probable date of the composition of the Garuda.

The second question, that confronts us, is the purity of the text, *i.e.*, whether the Garuda Puranam, as we now possess it, is what it was originally written by its author; or whether its bulk has been considerably increased by subsequent additions? In the first Chapter we learn that, the Puranam consists of eight thousand and eight hundred verses, and the subjects dealt with therein are creation of the universe, Pujas, Holy pools and shrines, Cosmogony and Geography, Ages of Manus, Duties of different social orders, Gift-making, Duties of kings, etc., Laws, Vratas, Royal dynasties, Therapeutics with Ætiology, Vedangas, Pralaya, Laws of Virtue, desire, and money, and Knowledge (of Brahma and external things). These then were the main themes that were originally dealt with in the Garuda Puranam, and we may say that this was so in the light of the principle of *Adhyāya Sampravāhikā* (classification of chapters) which forms one of the cardinal rules in forming the plan of a Sanskrit work. We regret to say, that, many things, having no legitimate connection with the main themes of this Puranam, nor having a direct bearing thereon,

have been added to it, and a large mass of original matter has been expunged from it so as to bring it within the compass of the eight thousand and eight hundred Slokas, as laid down in the introductory chapter. Thus we see that the Pretakhanda or Vishnu-dharmottara was added to it by way of an appendix, and the reason of these successive accretions to the text can be easily understood if we consider that, the Garuda Puranam, like the Agni, etc., although originally a compendium of the available Brahminical knowledge, and rituals, pursued and followed by the Vaishnava section of the community, came to gather in many tributaries from the other branches of Brahmanic thought and religion, as the distinction between the sect of Vishnu and other sects of S'iva and Sakti etc., came to be less marked and pronounced, and the points of difference or antagonism between them were more rounded off. Thus we see many Tantrik rites and Mantras such as, the *Tripurā Vidyā*, *Nityaklinnā Vidyā* were introduced into the Garuda Puranam, one of the Scriptural Puranas of Vaishnavism; and the *Preta-khanda*, which we find invariably appended to the Puranam in many of the manuscripts, does but reflect the necessity of subsequently adding to it a treatise on funeral rites, or on punishment and reward after death according to one's deserts, only to enhance the utility of the work as a book of reference in every day life, as the members of the sect began to be more bigoted and averse to reading religious works, or Puranas dedicated to the tutelary gods of other sects. It requires nothing more than an average intellect to detect that the part under reference (Preta-Khanda) is manifestly an interpolation, inasmuch as the subject has been already dealt with in chapters on *S'raddha-vidhi*, *Papa-Chinha Lakshanam* and *Prayaschittā*, etc., and the insertion of a more detailed and elaborate dissertation on the subject under the style of *Preta-Khanda* is an unnecessary repetition and re-opening of a finished discourse (*Samāpta Punarātta-tā*) which is bad both in reason and rhetoric. We have

attempted to expunge all spurious portions, or passages of questionable authenticity from the text in the light of the reasons stated above, and tried to restore it to its original form as far as possible after the progress of so many centuries since it first saw the light.

We may be asked the rationale of our conduct in undertaking the English translation of the Garuda Puranam. The question is natural enough, if the work is nothing but a compendium of Brahmanic rituals and mysteries, what is the profit of disinterring it from beneath the oblivion which it so unqualifiedly deserves. Our answer is that, in addition to the many mystic rites and practices, which legitimately fall within the range of studies in spiritualism, the Garuda Puranam contains three Samhitas, *viz.*, the Agastya Samhita, the Brihaspati Samhita (Nitisara), and the Dhanvantari Samhita; any one of which would give it a permanent value, and accord to it an undying fame among the works of practical Ethics or applied medicine. The Agastya Samhita deals with the formation, crystallisation and distinctive traits of the different precious jems, and enumerates the names of the countries from which our forefathers used to collect those minerals. The cutting, polishing, setting, and appraising, etc., of the several kinds of jems and diamond, as they were practised in ancient India, can not but be interesting to artists and lay men alike, and the scientific truths, imbedded in the highly poetic accounts of their origin and formation, shall, we doubt not, be welcomed even by the present day mineralogists, if they only care to look through the veil and to see them in their pure and native nudity. In these days of Oriental research, it is quite within the possibilities of every ardent enquirer to make himself acquainted with the terms and technicalities of the science of our Rishis, and we are confident that any labour he may bestow on the subject in connection with the Agastya Samhita will be remunerated a hundred-fold.

The next Samhita in the Garuda Puranam is the Brihaspati

Samhita, commonly known as the Nitisara, in which we find observations on practical conduct and a knowledge of human nature, which strongly remind one of Bacon's essays and in comparison with which the Samhita gains one or two points more, not to speak of its excellent poetry and harmony. In the *Ætiological* portion of the *Dhanvantari Samhita*, one is astonished to find that in "certain types of fever the blood undergoes a sort of chemical change which produces the morbid factors of the disease, that in hæmoptisis the blood comes from the spleen, [liver or the blood-vessels (facts unknown to the Nidanist, Madhava), that there is a kind of parasites that produces leprosy, and cutaneous affections in general," facts which, it was but yesterday, that the science of the west have gained access to. The therapeutical portion of the Samhita contains many excellent remedies which can not but benefit man in the art of living a long, healthy life. It is almost impossible for us to give within such a small compass even the faintest glimpse of the splendid truths that lie scattered through the pages of this noble Puranam; enough if we conclude our remark with the saying that, it broadens the vision of a man into regions where systems and worlds are but bubbles and atoms, and enables him to consolidate his amity with those profound realities, which encompass "being and becoming" in every plane of existence, or at least helps him to lift up the veil of the Nature's workshop and to catch a view, however slight and momentary, of the nature and essence of things.

CALCUTTA,

*The 12th June, 1908*

M. N. DUTT

NOW hear me, O Sushruta, discourse on the Nidānam of the diseases of the eyes. Plunging into water when the body is extremely heated, straining of the eyes to observe objects which are extremely small; or remote, excessive sleep or wakefulness, injudicious emesis, suppression of urgings towards vomiting, particles of dust or beads of perspiration dropping into the eyes, or exposure of the eyes to dust and glare, ingestion of large quantities of liquid food in the night, voluntary suppression of urgings towards urination or defecation, continuous weeping, indulgence in grief, or in anger, irascibility, injury to the head, excessive use of wine, contrary seasons, over-fatiguing physical labour, sexual excesses, and looking through mists or vapours are the factors which tend to derange the local Vāyu, Pittam and Kaphah which bring on a host of ocular affections. The Vāyu, Pittam, Kaphah and blood serve as the exciting factors of the four several types of Ophthalmia (Abhishyanda) which may be described as the parent of all kinds of eye-diseases. An aching, pricking pain in the eyes, horripilation, dryness and a sense of irritation in the eyes, heat in the head and flowing of cold tears are the symptoms which mark the Vātaja type of Abhishyanda. Burning and inflammation of the eyes, relief after cold contact, feeling as if hot fumes escaping out of the eyes, yellowness of the conjunctiva and flow of hot tears are the symptoms which mark the Pittaja type of Abhishyanda. Relief after warm contact, heaviness and swelling of the eyes, profuse deposit of sticky mucus in the corners of, and an itching sensation in, the eyes, and constant lachrymation are the symptoms which mark the Kaphaja type of Abhishyanda. Flow of copper-coloured tears from the



eyes, redness of the conjunctiva, appearance of red veins upon sclerotic, as well as symptoms which mark the Pittaja type of Abhishyanda manifest themselves in the type due to the action of the enraged and vitiated blood of the locality.

Cases of Abhishyanda, aggravated by the aforesaid causes, and not properly cared for and remedied, soon run into those of Adhimantha (conjunctivitis) of which an excruciating pain in the eyes forms the chief characteristic. The eyes seem as if they are being thrashed and plucked out; and half of the head seems as if being hammered. These are the specific features of Adhimantha. A case of Kaphaja Adhimantha destroys the eye-sight within seven days. In a case of Raktaja Adhimantha the sight is destroyed within five nights. In a case of Vataja Adhimantha the sight is destroyed within six nights, while in a case of Pittaja Adhimantha the eye-sight may be destroyed on the very day of the attack, if the regimen of diet and conduct is not properly observed. During the immature (acute) stage of Adhimantha the redness, swelling, and aching pain in the eyes continue unabated. The pricking sensation as well as irritation in the eyes remain undiminished and lachrymation is markedly profuse. During the mature (Pakká) stage, the inflammation, pain, and itching sensation in the eyes are diminished, lachrymation is arrested and the eyes are found to resume their natural colour. The disease in which the eyes are inflamed and assume the colour of ripe Audumvara fruits, attended with heat, lachrymation, and an itching sensation in their inside is called Netrapâkah, which is due to Kaphah. The disease in which the enraged Vâyu, by taking recourse to the vessels of the weak or impaired eyes, withers them up like withered lotus-flowers, and destroys the eye-sight, is called Hatâdhimantha, which should be regarded as incurable. The disease in which the enraged and aggravated Vâyu alternately gives rise to diverse kinds of intolerable pain in the eyes and about the eye-brows is called Vâtaparyâya-

The disease in which the eye-lids remain closed and a burning sensation is felt in the eyes and the vision becomes cloudy, and in which the patient feels an excruciating pain in opening the eye-lids is called S'ushkákshi-páka. The disease in which the enraged and aggravated Váyu, lying incarcerated about the Manyâ (muscles of the neck) and Avatu, gives rise to extreme pain in the eyes and about the eye-brows is called Anyatováta by experts in eye-diseases. In the disease known as Amladhyushita, the middle of the eyes assume a bluish hue and the corners become red-coloured, attended with swelling, lachrymation, and a burning sensation in their bodies. This disease is due to the enrage-ment of the deranged Pittam through the ingestion of large quantities of boiled rice. In the disease known as S'irotpáta the vessels (veins) of the eyes are marked either by the presence or absence of pain and become either copper-coloured or discoloured. Neglected at the outset this disease may run into one, known as S'irapraharsha, in which thick copper-coloured tears are found to be discharged from the eyes and the patient becomes incapable of seeing anything.

A depressed white spot like the puncture of a needle, occurring on the iris, attended with pain and warm discharge, is called Savrana Sukta. Such Savrana Suktas, not occurring too close to the pupils, nor in couples, and unattended with pain and discharge, are curable, otherwise they are incurable. Non-ulcerative opaque spots are likewise found to appear on the iris. They are coloured either like conch-shells, or Kunda flowers and resemble thin shreds of white clouds in shape. They are easily curable. Non-ulcerative opaque spots, affecting two or three successive layers of sclerotic, should be regarded as incurable. But such opaque spots, which are performed in the middle owing to the bursting of their centres, in which are deep or indented, or are covered with fleshy over-growths, or are covered with shreds of red-coloured veins which are found to

pulsate, or affect the two coats of the sclerotic, or threaten to destroy the eye-sight should be regarded as incurable. Opaque spots in the eyes, attended with hot lachrymation and crops of pustular eruptions resembling Mudga pulse in shape, should be regarded as incurable. The disease in which the entire surface of the iris is covered over with such opaque spots is called Pakshapákátyayam. This disease should be attributed to the concerted action of the three Doshas and regarded as incurable. Reddish, fatty growths covering the entire surface of the iris, like dry excrements of goats, and attended with extreme pain, and a thick, shiny, copper-coloured discharge, is called Ajakajátam. This disease has its seat in the third coat of the sclerotic. Objects appear dim when the morbid principles lie incarcerated about the pupils. Optical illusions result from the incarceration of the morbid principles in the second coat of the sclerotic. Moats in the sun-beam, halo round the sun, and insects' images are seen to fly before the eyes when the second coat of the sclerotic is thus affected. Things remote appear near, and things near appear remote, and it becomes impossible for a person, thus afflicted, to thread a needle. The patient loses the faculty of seeing downward although having the capacity of observing anything situated higher up, when the Doshas lie incarcerated in the third coat of the sclerotic. Even large objects appear indistinct as if enshrouded in a sheet, and features of persons around seem distorted (lit. nose-less ear-less etc.). Each of these morbid principles, thus incarcerated in the third coat of sclerotic imparts its characteristic tint to the object of vision. The patient fails to catch the vision of a near object when the morbid principle is lodged in the lower parts of the pupils, while the remote objects remain invisible when the morbid principle is lodged in the upper part of the eyes. The patient cannot see objects that are at his sides when the Doshas are lodged in the sides of the pupil, while he can not catch the vision of any object at all

when the morbid principles extend over the whole of the pupil. Bifurcated images are seen when the Doshas in the pupils lie cleft in twain, while multiple images are perceived when the Doshas lie multifariously divided in the pupil. The morbid principles lodged in the fourth coat of the sclerotic get the denomination of Timira, when they tend to obliterate the vision of the eyes, which ultimately destroy the faculty of sight. At this stage the disease is designated as Linganâsha. Effulgence of the sun, moon and lightning, and lustres of gems become visible to the patient so long as the morbid principles do not reach down into the deeper tissues of the eyes. This disease is also known by the name of Nâlikâ or Kâcha.

In the Vâtaja form of Linganâsha, reddish, cloudy and distorted images are seen by the patient. In the Pittaja form of Linganâsha, sparks of fire flies, flashes of lightning, effulgence of the sun, and images of rain-bows and dancing peacocks are seen to flash about before the vision. In the Kaphaja form of Linganâsha, small objects appear thick and large, things in general appear white and glossy, cloudless skies appear overcast with clouds, and the earth seems as if laid under a sheet of water. In the Raktaja form of Linganâsha, objects appear red to the vision and spots of darkness float about in its range, inverted images of objects are seen, and things appear white, black, or yellow-coloured to the eyes. In the Sânnipâtika form of Linganâsha, bifurcated, double or triplicate images of objects are seen. Persons appear deformed, or possessed of additional limbs or bodily members to the eyes, and sparks of light are seen to float about all round. The Pittam, deranged in conjunction with the blood which is the purified essence of the former, brings on a disease of vision, which is called Parimlâyi. The quarters of the heaven, sparks of fire-flies, and rays of the sun appear yellow to the vision, and leaves of trees appear studded with particles of

sparkling diamonds. The six forms of Līṅgāṇṣha described above impart the characteristic colour of their exciting factors (Doṣhas) to the objects of vision. In the Vātaja Līṅgāṇṣha the pupils appear like thick, rosy lenses of glass. In the disease known as Parimlāyi the pupils appear blue and lustre-less. The faculty of sight is sometimes found to be restored on the subsidence of the deranged morbid principles ushering in the disease. The pupils appear dry, quick and rose-coloured through the action of the deranged and aggravated Vāyu; bluish or yellowish like that of bell metal, through the action of the deranged and aggravated Pittam; and thick, glossy, and white, like conch-shells, or Kunda flowers, or shifting water drops on lotus petals, through the action of the deranged and aggravated Kaphah. In the type due to the action of the enraged blood, the pupils seem to move about when the eyes are rubbed with the hands.

Objects appear yellow to the vision, when the vision is affected by the deranged Pittam. The patient loses the faculty of sight during the day and regains it in the night, when the morbid principles lie incarcerated in the third coat of the eyes. This regaining of the eye-sight is brought about through the subsidence of the action of the deranged Pittam during the night. To a person, whose sight has been affected by the deranged Kaphah, every thing appears white. A little of the morbid principles, lying in all the three coats of the eyes, produces night-blindness. The patient regains his faculty of sight in the day on the subsidence of the action of the deranged Kaphah through the heat of the solar rays. He, who, through grief, or through the effects of a long fever, or of an injury to the head, sees every thing dusky, is said to be a Dhumra-darshi. In the disease known as Hrasva-Jādyam the patient sees with difficulty during the day and large objects appear diminutive to the vision. The disease in which the sight glows like that of an ichneumon

during the day in consequence whereof the patient beholds things as multi-coloured and which is due to the spreading of the morbid principles all over the pupils, is called Nakulân-dhyam. The pupils, affected by the enraged Vâyu, become contracted and extremely painful in their inside and bring on distortion of vision. This disease is called Gambhirikâ. The loss of eye-sight (Linganâsha) may be brought about through two causes, *viz.*, Sanimitta and Animitta. Derangement of the local morbid principles through their respective aggravating factors or the effects of a badly-handed conjunctivitis may be included within the first named (Sanimitta) cause, while the sight of celestial Rishis, serpents, etc., are included within the Animitta causes of the loss of eye-sight. The pupils look blue and sparkling in cases brought about through the last named causes.

A thin, extensive, brown or reddish, screen-like fleshy growth on the sclerotic is called Prastaryârma. Soft, whitish, expanding, screen-like excrescences of slow growth appearing on the sclerotic are called Suklârmas. Soft fleshy growths, coloured like the rosy lotus-petals and appearing on the sclerotic are called Raktârmas. Thick, soft, extensive, fleshy excrescences, either black or liver-coloured, and appearing on the sclerotic, are called Adhi-mânsârmas. Hard, extensive, non-secreting, fleshy screen-like growths appearing on the sclerotic are called Snâyavârmas. Brown or flesh-coloured spots, or spots coloured like oyster-shells, appearing on the sclerotic are called S'uktikas. A single spot, coloured like a drop of hare's blood, and occurring on the sclerotic, is called Arjuna. A white circular, raised, fleshy swelling resembling a patch of rice-paste and appearing on the sclerotic is called Pishtaka. A Pishtaka looks like a faded mirror. Nets of hard, red-coloured veins appearing on the sclerotic, are called Sirâ-jâlas. White pustules, appearing on the part of the sclerotic, adjacent to the iris and covered over with nets of veins are

called Sirāja Pidakās. Hard, white spots, slightly elevated, and looking like drops of water and having the colour of bell-metal are called Valásas. Swellings appearing about the unions of the pupils, marked by an aching pain and suppuration and discharge of pus, are called Puyálasas. A large nodular swelling appearing about the union of the pupil and iris, attended with a slight pain and an itching sensation, and which is found but to partially suppurate, is called Upanáha. The morbid principles by taking recourse to the lachrymial sacs of the eyes, affects the four places of unions in that organ. This disease is called Sráva-Roga, or N. ranādi, according to others. A swelling, which occurs about any of these places of union, and which suppurates and secretes pus, is called Puyasráva. This disease is due to the concerted action of the deranged Vāyu, Pittam, and Kaphah. A similar swelling, which suppurates and discharges thick, slimy and white-coloured pus, is called Sleshma-Sráva. A similar swelling that discharges blood is called Raktasráva, which is due to the action of the enraged blood. A similar discharge of hot, thin, watery, yellow-coloured fluid is called Pitta-Sráva. A thin, circular, copper-coloured swelling attended with an aching pain and burning sensation and appearing about the meeting of the iris and sclerotic is called Parvani. Alajis appear about the same places of union, and their symptoms have been described before (Vide, chapter on Meha). Parasites germinating in the folds of the eyelids and about the blending of the eyelids and sclerotic gradually tend to affect the entire organ of vision.

Now I shall discourse on the Nidānam of diseases that affect the eye-lids. Thick, copper-coloured Pustules appearing on the lower lids attended with an itching sensation, and with their heads pointed inward and full of pus, are called Ursanga Pidakās. These pustules are attributed to the concerted action of the deranged Vāyu, Pittam, and Kaphah. Pustules appearing at the ends of the eyelids, and resembling

Kumbhikâ fruit in shape, which burst and are again filled with pus, are called Kumbhikâs. Pustules to the size of red mustard seeds, which appear on the eye-lids, attended with pain, heaviness, discharge and an itching sensation, are called Pothakis. Thick and rough pustules appearing on the eye-lids, surrounded by a crop of small pustules, are called Vartma-Sharkarâs, which vitiate the eye-lids. Pustules, to the size of Ervâruka seeds, and with pointed heads, and which are glossy and attended with a slight pain, are called Arsho-Vartmas. Hard, long, pappilous growths, devoid of discharge and occurring within the eye-lids, are called Sushkârshas. Soft and copper-coloured pustules occurring within the eye-lids, attended with a burning sensation and an aching pain, are called Anjana-nâmikâs. In the disease known as Vahula Vartma, the eye-lids become studded over with hard pustules, of the same colour with the surrounding skin. The disease in which the eye-lids cannot be opened in consequence of the appearance of a slightly painful and itching swelling therein, is called Vartma-Vandhaka. The disease in which the eye-lids suddenly become soft, and red or copper coloured, attended with a little pain and discharge, is called Klishta-Vartmaka. If a discharge is set up in the eye-lids in consequence of the aggravation of the deranged blood and Pittam, the disease is called Vartma-Kardama. The disease in which the both sides of the eye-lids assume a twany brown colour and are attended with an aching pain is called S'yâva-Vartma. The disease in which the exteriors of the eye-lids become marked by a slight pain and swelling, and the interiors are characterised by a discharge is called Praklinna-Vartma. The disease in which the eye-lids, whether washed or unwashed, become agglutinated, is called Aklinna Vartma. In the disease known as Vâtâhata Vartma the eyes are found to squint owing to the looseness of the unions of the eye-lids and sclerotic. A slightly painful, rose-coloured tumour (cyst), irregular in shape and rapid in its growth, is



called Vartmârvuda. In the disease known as Nimesha (squinting) the morbid principles, by taking recourse to the nerves controlling the closing of the eye-lids, make them shut in quick succession.

A hard, thick, slightly painful, itching, slimy tumour, occurring on the eye-lid, is called Lagana. The disease in which the deranged Vâyu, Pittam and Kaphah produce swellings on the exterior sides of the eye-lids, and a series of perforated sores in their inside is called Visa-Vartma. The disease in which the morbid principles, by taking recourse to the eye-lids, make them contracted, is called Kunchana. The disease in which the eye-lashes, affected by the morbid principles of the body, get into the eye-lids, producing irritation of and swellings on the iris and sclerotic is called Pakshakopa. This disease is of a Sânnipâtika origin, and falling off of the eye-lashes forms one of its specific features. The disease, in which the deranged Pittam, ensconced in the eye-lids and sclerotic, tends to destroy the eye-lashes and produces an itching, burning sensation in the eyes, is called Pakshapâta

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## CHAPTER CLXXII.

HEAR me, O Sushruta, now discourse on the Nidânam of S'iro roga. There are several types of Shiro-roga, such as those due to the several actions of the deranged Vâyu, Pittam and Kapha, Suryâvarta, Anantavâta, Ardhâvabhedaka and Sharr-khaka, as well as those which are brought about through the concerted action of the deranged Vâyu, Pittam and Kaphah, or are due to the action of parasites, or to the loss of any fundamental principle of the body, or to the vitiated condition

of the blood. In the Vâtaja type of Shiro-roga a pain is suddenly experienced in the head which is aggravated in the night and relieved on pressure, or on application of oil to the head. In the Pittaja type, the patient feels as if his head is burning with live charcoal and fumes escaping out of his nostrils. The disease shows signs of amelioration after night-fall, and after cold applications to the head. In the Kaphaja type of Shiro-roga the head is felt cold to the touch and seems heavy and tight, as if closely tied with a compress. Swellings about the sockets of the eyes form one of its special characteristics. In the Sânnipâtika form all the symptoms of the three aforesaid types manifest themselves in unison. In the Raktaja type all the symptoms of the Pittaja one are manifested, and the head, in special, cannot bear the least touch. The type known as Kshayaja is brought about through the loss of fat, blood, or of Kapham (mucous) of the head. This is one of the most distressing and virulent types of S'ira-roga and is extremely hard to cure. Applications of medicated oils, bleeding, errhines, emetics, etc., fail to give any relief in this type. Vertigo with a gone feeling in the limbs, and epileptic fits form the specific features of this disease. The patient feels as if needles are being pricked into his head which rolls about. In the type due to the action of the parasites, the patient suffers from a fluent coryza mixed with pus. The parasites gnaw at the membranes of the skull, the head throbs, and a pricking, piercing pain is felt in its inside. This disease is extremely hard to cure. In the type known as Suryâvarta a slight pain about the eyes and eye-brows is commenced to be felt from the sunrise in the morning which increases as the sun travels towards the zenith, the pain reaching its climax at midday. With the decline of the sun in the west the pain shows signs of amelioration, entirely subsiding after night-fall. This disease is attributed to the aggravated action of the deranged Vâyu, Pittam and Kapham, and is extremely hard to cure.

The disease, in which the bodily Vāyu, aggravated through the ingestion of parchifying articles of fare, or in consequence of eating before the digestion of a previous meal is completed, or enraged through an exposure to cold or east wind, or in consequence of over-fatiguing physical exercise, or aggravated through the suppression of any natural urging of the body, either alone or in unison with the deranged Kapha, gives rise to an excruciating pain extending over the half of the head (Hemicrania) and affecting only one ear, one eye, one eye-brow, and one half of the region of the temple or neck, is called Ardhâvabhedaka. The affected half of the head seems as if it is being cut with a knife, or is being churned in the manner of fire-churning (Arani). The disease in which the enraged blood, Pittam and Vāyu, being augmented, and accumulated in the temporal regions, give rise to a swelling attended with a burning sensation, redness, and an intolerable pain is called S'ankhaka by the wise. The disease soon spreads to the head with the rapidity of a poison and brings on constriction of the larynx. It invariably proves fatal within three nights: A patient, not succumbing within this period, may rally under an extremely cautious and judicious treatment.

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#### CHAPTER CLXXIII.

HEAR me, O Sushruta, now discourse the Nidānam of diseases that are peculiar to the opposite sex. Ingestion of incompatible articles of fare, eating before the digestion of a previous meal, indigestion, abortions, sexual excesses, excessive travelling in carriages, or riding on horse-back etc., exhaustion

through excessive grief or anguish, lifting or carrying of inordinately heavy weights, local-injuries and day sleep may be described as the exciting factors of Asrigdara (uterine or vaginal catarrh) of which a bruised or aching pain in the limbs forms the specific concomitant. Weakness, vertigo, epileptic fits, mental distraction, somnolence, delirium with a burning sensation in the body and various other nervous distempers manifest themselves on the aggravation of the discharge. There are four different types of Pradara, brought about through the several actions of the deranged Vâyu, Pittam, and Kaphah and through their concerted action as well. In the type of Pradara (leucorrhœa) due to the action of the deranged Kaphah, the discharge becomes greyish and slimy, or resembles the washings of meat in colour. In the Pittaja type of leucorrhœa, the discharge becomes hot and assumes a yellowish, bluish, blackish or reddish colour, and other specific symptoms of the deranged Pittam are found to supervene. In the Vâtaja type of leucorrhœa the discharge is frothy and scanty, and resembles the washings of meat. It is ejected in small quantities, attended with the other specific affections of the deranged Vâyu. In the Sânnipâtika type of leucorrhœa the discharge assumes the colour of honey, clarified butter, yellow oxide of arsenic (Haritâla) or of marrow, and gets a cadaverous smell. This Sânnipâtika form of leucorrhœa should be regarded as incurable, and a physician, with any regard to his personal fame, should not prescribe any medicine in cases of this type. A case of leucorrhœa, attended with fever, thirst, weakness, poverty of blood, and a copious and constant discharge with a burning sensation in the body, should be regarded as beyond all cure. Catamenial blood which follows a regular periodicity as regards its out-flow and flows out for five days, each month, unattended with any pain or burning sensation, and which is neither exceedingly thin nor slimy, should be regarded as the indication of sound health in a woman. Catamenial blood, which is

coloured either like the washings of shellac, or the blood of a hare, and which leaves no stain on the linen after washing, should be likewise regarded as pure (healthy.)

Twenty different varieties of vaginal diseases are recognised in practice, O Sushruta, of which injudicious and unwholesome food, menstrual disorders, congenital taints, and dynamics of acts done by a woman in her previous births act as the exciting factors.

In the variety known as Udāvartâ (dysmenorrhœa) frothy catamenial blood is emitted with the greatest pain. In the disease known as Vandhyâ (sterility) the menstrual flow is either absent or suppressed. In the disease known as Viplutâ, an intolerable pain is felt in the reproductive organs. In the variety known as Pariplutâ (Vaginitis) an excruciating pain is felt in the vagina during an act of sexual congress. In the variety known as Vâtalâ-yoni, the vaginal canal is felt rough and numbed, attended with an aching, piercing pain. In all these four varieties of vaginal complaints the pain experienced is of a nervous (Vâtaja) character. A female reproductive organ, which loses blood (bleeds, attended with a burning sensation in its inside, is called Lohita-Kshayâ. In the disease known as Vâmini, a large number of ova is ejected with blood, accompanied by loud reports. In the disease called Prasransini, the vagina is displaced from its natural seat (prolapsus of the Vagina), while the disease known as Kshobhitâ precludes the possibility of conception on account of the extremely agitated condition of the local nerves. In the disease known as Putraghni, the patient may conceive at close intervals, but the pregnancy is often destroyed though the emission of uterine blood, which is facilitated by a weakened condition of the local nerves which is one of the specific features of this disease. In the disease known as Pittalâ-yoni, fever with a burning sensation and suppuration in the vagina is found to supervene. These four foregoing types of Yoni-roga should be regarded

as marked by a predominance of the deranged Pittam, and of symptoms peculiar to that morbid diathesis. In the disease known as Atyánandá the patient knows no satisfaction in respect of sexual pleasures (nymphomania). In the disease known as Karnini, polypi grow in the vaginal canal through the agency of the deranged Kaphah and blood. In the disease known as Acharaná, the woman spends herself before her husband during an act of sexual congress, while in that called Atichará the woman is never satisfied, hence in both these diseases the seeds of man and woman never meet. In the disease known as Shleshmalá-yoni, the vaginal canal is felt cold and slimy and is marked by an itching sensation. These four forms of Yoni-roga should be regarded as marked by the predominance of the deranged Kaphah. A woman in whom the catamenial flow and the mammæ do not appear, and whose vaginal canal is perceived rough during acts of sexual congress is called a Shandi. An immature girl by holding sexual intercourse with a fully developed and exceedingly large-limbed man suffers from evils which are called Andalis. A vagina with an extremely dilated vulva is called Mahá-yoni, while that with an extremely constricted (external) orifice is called Suchi-Vaktrá. These four last-named types of Yoni-roga should be regarded as due to the concerted action of the deranged Váyu, Pittam, and Kaphah, and hence incurable.

The deranged Váyu, Pittam and Kaphah of the vaginal region, aggravated through such exciting factors as day-sleep, excessive irascibility, over-fatiguing physical exercise, sexual excesses, bites, and scratches, give rise to excrescences in that locality which assume a colour, blended of those of pus and blood, and resemble Lakucha fruit in shape. These vaginal growths or excrescences are called Kandas. In the Vátaja type of this disease the growths become rough, discoloured and cracked. In the Pittaja type they are marked by redness and a burning sensation.

In the Kaphaja type they are coloured blue like Atasi flowers and are marked by an itching sensation. In the Sāṇḍipātika type they are marked by all the aforementioned specific symptoms

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#### CHAPTER CLXXIV.

NOW, hear me, O Sushrūta, discourse on the Nidānam of Mudhagarbha. Carrying or lifting of inordinately heavy loads, hurt (to the womb or uterus), and excessively hot, or irritating food or drink are the factors which tend to bring about an abortion of pregnancy, which is ushered in by such symptoms as show of blood and an aching pain in the uterus. The fœtus continues in a liquid state (undifferentiated limbs) up to the fourth month of gestation, while it is aborted in a solidified (lit, with developed limbs) state in the fifth or sixth month of gestation. Hence, an abortion of pregnancy taking place after the fifth month of gestation is called miscarriage. As a fully ripe fruit may be felled down from a tree by shaking it, so a hurt to the womb, fever, and irregular eating may bring on miscarriage of pregnancy in a woman. The enraged Vāyu, by lying stuffed in the maternal passage, produces suppression of urine and an aching pain in the uterus and vagina, and obstructs the child in its passage out of the channel of parturition. Such an obstruction of the fœtus is called Mudha-garbham (difficult parturition or false presentation). Cases of false presentation (Mudhagarbha) although admitting of being grouped under a large number of heads, are usually classified into four or eight forms, according as the child lies obstructed at the head of the maternal passage on account of its head proving too large.

for the latter, or as the bloated belly of the child proves the cause of obstruction, or as the arched back of the child hinders its downward passage, or as the child, with its one hand or both hands raised up, lies obliquely obstructed across the passage of parturition, or as the child, with its arched neck, and chin pressed on its breast, or with its sides contorted, lies stuffed in the vaginal canal. On the other hand, all these different forms of false presentation may be grouped under four sub-heads such as Sankilaka, Pratikhura, Parigha, and Vijagati. The form of false-presentation in which the child, with its hands and legs uplifted and pressed upon its head, lies obstructed in the maternal passage, is called Sankilaka. The form of false-presentation in which the two hands and legs of the child together with its head are passed out and its body lies obstructed in the passage of parturition is called Pratikhura. The form of difficult labour in which the hands and the head of the child are passed out and the rest of its body lies obstructed in the passage of child-birth is called Vijaka. In the form known as Parigha, the body of the fœtus lies obliquely across the passage of parturition, in the manner of a Parigha (bolt). An *enciante* whose head droops down on the advent of the pain of child-birth, and who forsakes all modesty during the time, and whose body becomes cold, and on the surface of whose abdomen blue veins are found to appear, should be regarded as indicating an unfavourable termination of the labour. Absence of pain of child-birth, or of urination, defecation, etc., which invariably usher in the labour, as well as non-throbbing of the womb indicates an unfavourable prognosis. The complexion of the *enciante* becomes sallow, she complains of a cadaverous smell in her breath, and symptoms of tympanites present themselves on account of the bloated condition of the belly of the dead fœtus in the womb. Loss of friends or of fortune, assault, and injury to the uterus are the factors that are usually calculated to bring on abortion of



pregnancy. Constriction of the vulva, rigidity of the external orifice of the uterus, obstruction of the child in the maternal passage and the presence of a colicky pain in the uterus (Makalla\*) are the factors which accelerate death in cases of difficult labour.

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### CHAPTER CLXXV.

NOW hear me, O Sushruta, discourse on the Nidānam of diseases of parturient women (Sutikâ Roga)

The enraged and aggravated bodily Vāyu, by arresting the flow of uterine blood in a parturient woman, produces a peculiar kind of aching pain in her pelvic and cardiac regions, as well as in the region of her head, which is called Makallam. An aching pain in the limbs, fever with shivering, thirst and a sensation of heaviness in the limbs, œdematous swellings of the limbs, diarrhœa and colic are the symptoms which mark a case of Sutikâ-roga. Inadequate food, want of proper rest and physical comforts, irregular diet, and indigestion serve to bring in a host of diseases in parturient women, of which the following are usually met with (in practice) viz, Fever, dysentery, œdema, colic, constipation of the bowels, weakness, somnolence with a non-relish for food, water-brash and diseases that originate through the interference of the deranged Vāyu and Kaphah. These diseases occurring in

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\* Makalla literally means after-pain, or false pain after child-birth. In the Sushruta Samhita, Makalla is described as

प्रजातायाश्चोत्तरं कालं तोष्यैरविशोषितं, शरीरं मक्कलं करोति ।

The term "cha" in this aphorism includes any kind of uterine colic, whether occurring in a parturient or non-parturient woman.

weak and emaciated women after parturition, as well their supervening symptoms are extremely hard to cure.

I shall now describe, O child, the diseases of mammary glands. The morbid principles of the deranged Vāyu, Pittam and Kāphah, by affecting the mammæ, whether charged with milk or otherwise, vitiate the flesh and blood of the breast. Five different kinds of mammary diseases are known in addition to the one named Raktaja Vidradhi, whose symptoms are quite in common with those of an external abscess. Bad or indigestible food in parturient women, by enraging the morbid principles of their breasts, tends to vitiate their breast milk, which forms the source of many diseases in their children. Breast-milk, vitiated by the deranged Vāyu, becomes thin and watery and acquires an astringent flavour; that vitiated by the deranged Pittam tastes either pungent, acid or saline, while that vitiated by the deranged Kāphah is thick and slimy and sinks in water when thrown into it. Good breast-milk speedily mixes with water, is colourless, and has a sweet taste. The use of such breast-milk alone is recommended.

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#### CHAPTER CLXXVI.

Now hear me, O Sushruta, discourse on the Nidānam of diseases, peculiar to infant-life. A child sucking its mother's milk, vitiated by the deranged Vāyu, suffers from diseases of the deranged Vāyu, hoarseness, emaciation, and suppression of the stool, urine and flatus being its chief characteristics. A child sucking milk, vitiated by the deranged Pittam, suffers from Pittaja affections of which loose motions of the bowels, chlorosis, thirst, heat in the body and

perspiration form the principal symptoms. A child sucking breast-milk vitiated by the deranged Kaphah suffers from diseases of the deranged Kaphah, and salivation (water brash) somnolence, running at the nose, flow of tears, vomiting of undigested breast-milk etc., form its main features. Diseases of infants, brought about through the agency of any two of the morbid principles of Vâyu, Pittam, etc., exhibit symptoms which are peculiar to each of them. In the Sânnipâtika forms of diseases of infant life, the symptoms of all the Vâtaja, Pittaja and Kaphaja types become manifest in unison. The intensity of pain in the body of a child should be inferred from the pitch of its cry-sound. The use of bad breast-milk produces a kind of itching sensation in the eye-lids of infants which is called Kakunaka. Profuse tears run down from the eyes, and the child constantly rubs its forehead, nose and eyes, and becomes incapable of looking at the sun, or of opening its eye-lids. Through the use of breast-milk of pregnant mothers infants are found to suffer from a peculiar form of indigestion (lit, impaired digestion) attended with cough, vomiting, somnolence, vertigo, and bloatedness of the abdomen with a non-relish for food which is called Paribhava. The deranged and aggravated Kaphah, by lying incarcerated about the root of the palate, produces a kind of disease in infants which is called Tâlu-Kantaka. The part of the head parallel to the roof of the palate is found to sink in this disease, the roof of the palate looks as if it hangs down, and the child refuses to be weaned at the breast. Deglutition becomes painful, the neck of the child droops down, and belching of milk, loose motions of the bowels, thirst, and pain in the mouth, throat and the eyes, are the symptoms which are found to supervene. A kind of Erysipelas, resembling the petals of red lotus in shape, are found to appear on the scaps, or about the pelves of infants which invariably finds a fatal termination. The Erysipelatous patches are either

found to descend from the head to the breast by the way of the temples, or to ascend from the pelvis to the head by the region of the breast. Symptoms of fever etc. affecting infants are identical with those described before under their respective heads. In addition to these, several diseases of supernatural origin, such as Skandâpsmâra, S'akunigraha, etc., are found to afflict infants. In the form known as Skandagraha, either the right or the left eye of an infant becomes full of tears, perspiration becomes profuse, the child shakes more or less as in palsy, the eyes look upward, the face is contorted, a kind of bloody smell is emitted from its body, and the child gnashes its teeth, or looks terrified, or cries a little and refuses to take at the breast.

In the disease known as Skandâpasmâra, the child vomits frothy matter in an unconscious state, or writhes about in convulsive fits. Roused from swoon it cries and refuses to be consoled, and a peculiar smell, blended of those of blood and pus, is perceived to be emitted from its body. In the disease known as S'akuni-graha, the affected child suffers from looseness of the joints and a gone feeling in the limbs, and rouses up terrified. An odour like that which is perceived in the body of a bird is exhaled from its limbs, which become covered over with patches of secreting ulcers, and crops of belbous eruptions, attended with suppuration and a burning sensation, are found to appear on its body. In the disease known as Revati-graha, the body of the affected child becomes covered over with ulcers or belbs, which are found to readily bleed. The body of the child emits a peculiar miry odour, and fever with loose motions of the bowels and a burning sensation in the body is likewise found to supervene. In the disease named as Putanâ-graha the affected child suffers from fever and dysentery, the eyes are directed obliquely upward, and the child looks agitated and refuses to be lulled down to sleep. In the disease called Andhaputanâ, the affected child suffers from vomiting,

dysentery, fever, thirst, cough, and a disinclination to take the breast. The cries become extremely pitious and a smell like that of clotted blood is emitted from its body. In the disease known as S'eeta Putaná, the child coughs and shakes, emaciation of the body, vomiting, dysentery, and running at the eyes being its further characteristics. In the disease named as Naigameya Graha, the affected child violently gnashes its teeth with its eyes turned upward, and vomiting, rigour, dryness of the throat and mouth, and epileptic fits are the symptoms which are found to supervene. In the disease known as Mukha-Mandaliká-Graha, the complexion of the affected child becomes bright and clear, and large veins are found to appear on its body, which emits a smell like urine. The child craves for more and more food in this disease.

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#### CHAPTER CLXXVII.

Now hear me, O Sushruta, discourse on the Nidánam of Upadansa. Sexual congress with women who have observed a long vow of perfect continence, or with those, the external orifices of whose reproductive organs are extremely narrow or constricted, or the canals of whose reproductive organs are studded with patches of hairy growths, promiscuous intercourse, neglect in cleansing the parts after coitus, vaginal diseases in women, visited, bites or pinches at the genitals, washing of the parts with hot or alkaline water, carnal acts with beasts, and masturbation etc., are the factors which tend to produce the five forms of Upadansa in the genitals. In the type of Upadansa due to the action of the deranged Váyu, the (primary) pustule assumes a black hue and is

produces an aching, piercing pain about the frenum. In the Pittaja type of Upadansa the (primary) pustules assume a yellowish colour and are attended with discharge and a burning sensation. In the type of Upadansa due to contamination of blood the pustules assume a black or flesh-like colour, and readily bleed. Symptoms peculiar to the Pittaja type of Upadansa also manifest themselves in this one. In the Kaphaja type of Upadansa, the swelling becomes extremely great and the pustules (incidental sores) are found to secrete a thick copious discharge. Cases of Sānnipātika, type of Upadansa of which a varied colour and character of the discharge form the chief specific features, should be regarded as incurable. A physician should renounce the medical treatment of a patient whose genitals have been entirely eaten away by parasites, leaving only the balls to dangle. The foolish one, who does not resort to proper medical treatment at the outset, ultimately dies of this disease; with his genitals extremely emaciated, or attended with swelling and suppuration, or eaten away by parasites. Condylomatous growths, resembling crests of cocks in shape and occurring upon or about the glanpenis, or between the integuments of the scrotum, or about any other joints of the body, are called Lingārsas. They are painless and slimy in character, and are of a Sānnipātika origin, whence their incurability.

Foolish persons, who get their reproductive organs swollen and elongated by means other than those described in the works of the holy Vātsāyana, etc., or by pricking bristles of S'uka insects into the cavernous tissues of their reproductive organs, suffer from any of the eighteen forms of the malady designated as Shukadosha. These eighteen forms of malady are respectively known as Sarshapikā, Ashthilikā, Kumbhikā, Alaji, etc. Pustules to the size of white mustard seeds, and occurring over the penis through the aggravation of the local Vāyu and Kaphah, in consequence of the bristles of S'uka

insects lying pricked into its body, are called Sarshapikâs. Hard pustules, resembling pea-seeds and occurring over the penis, through the aggravation of the enraged local Vâyu, are called Ashthilas. Patches of thready pustules occurring over the penis, through the action of the deranged Kaphah, are called Grathitâs. Hard black pustules over the penis, resembling seeds of black berries and having their origin in the aggravation of the deranged Pittam and blood, are called Kumbhikâs. Alâjis, which are found to crop up on the penis in this disease, are quite identical in character with those described under Prameha. Pustules attended with swelling of the part, which are found to appear on the penis in consequence of rubbing it, in this disease, through the aggravation of the local Vâyu, are called Mriditâs. Pustules, which appear on the penis in consequence of pressing it with the hands for the purpose of introducing the bristles of S'uka, in this disease, are called Sanmuda Pidakâs, which are due to the aggravated condition of the local Vâyu. Long pappilous pustules, which crop up on the penis, owing to the introduction of S'uka-bristles into its body and which burst at their centre and give rise to pain and horripilation, are called Adhimanthas. These pustules should be attributed to the action of the aggravated Kaphah and blood in the locality. In the form of S'ukadosha known as Pushkarikâ, round roseolar patches, resembling petals of red lotus in shape, appear upon the penis, surrounded by small pustular eruptions. The local blood, vitiated by the virus of S'uka-bristles, produces a kind of anæsthesia in the body of the penis, which is called Sparsha-hâni.

Repeated introduction of the bristles of S'uka insects into the cavernosa of the penis for the purpose of getting it abnormally swollen and elongated gives rise to a kind of red pustules on its body, which are called Uttamas, which resemble Mâsha or Mudga pulse and owe their origin to the vitiated condition of blood and the Pittam. Nets of

sieve-like sinuses, which are found to invade the male organ of reproduction owing to the injudicious insertion of Suka-bristles into its body, are called S'ataponakas. These sores result from the deranged condition of blood and of the bodily Vâyu. An inflammatory suppuration is established inside the skin and prepuce of the penis owing to the injudicious use of Suka, which is called Tvakapâka. A disease of the male organ of generation, resulting from the same cause as above, in which it becomes studded with black pustules and belbous eruptions, attended with an extreme pain, is called Shonitârvuda. Fleshy tumours, which crop up on the body of the penis owing to its being roughly handled after the insertion of Suka-bristles into its body, are called Mânsârvudas. The disease in which the flesh of the penis is found to slough off through the agency of the above-said exciting factor (S'uka dosha) is called Mânsapâka, which should be attributed to the concerted action of the three Doshas. Abscesses appearing on the male organ of reproduction exhibit the same symptoms as are manifested in connection with the Sânnipâtika ones. An inflammatory suppuration of the same organ owing to the introduction of the bristles of poisonous, black, or multicoloured Suka insects, and in which the organ becomes shrivelled, or emaciated, or is entirely destroyed, is called Tilakâlaka, which is of a Sânnipâtika origin. Of these diseases of the male organ of generation, Mânsârvuda, Mânsapâka, Vidradhi and Tilakâlaka should be regarded as incurable.

Impotency and loss of virile power often mark the sequel to Upadansha. A person incapable of discharging his conjugal duties is called a Kliva (impotent), and impotency may arise from a variety of causes, mental, physical, traumatic, etc. Non-erection of one's virile organ owing to one's holding sexual congress with a woman whom one detests, or the incapacity of that organ to respond to the call of desire on account of grief or fright are cases



which illustrate the mental cause of impotency. Excessive loss of semen through ingestion of extremely saline, pungent, or acid articles of fare, or through such like factors which are calculated to aggravate the deranged Pittam may bring on impotency which may be called Pittaja impotency. Similarly, sexual excesses without using any kind of aphrodisiac medicines may be followed by the same result. Voluntary suppression of erotic propulsions, severance of the spermatic chords, not to speak of congenital deformities, such as absence of the testes, etc., may give rise to impotency. Congenital impotency, as well as that due to the severance of the spermatic chords, should be regarded as incurable.

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#### CHAPTER CLXXVIII.

Now hear me O Sushruta, discourse on the Nidānam of Masurikā (Variola), etc. Ingestion of pungent, saline or alkaline articles of fare in inordinate quantities, use of incompatible articles of food, eating before the digestion of a previous meal is digested, use of stale food, Simbi seeds, and Madhvālukas, exhalations from poisonous trees, marshy grounds, etc., use of vitiated water for drinking purposes, exposure to winds charged with poisonous miasm, and influences of malignant planets are the factors which tend to aggravate the morbid principles in the human organism, and these pathogenetic factors, in combination with the consequently poisoned blood, bring on an attack of Masurikā (small-pox). The disease is so named from the fact of the resemblance of its eruptions to lentil seeds. Eruptive fever with lassitude and a desire to stretch the limbs,

vertigo and a distaste for all things and concerns of life, discolouring and swelling of the skin (eruptive rashes) and redness of the eyes are the symptoms, which mark the premonitory stage of Masurikâ. In the Vâtaja type of Masurikâ the pustules become hard, rough, and reddish brown, attended with an excruciating pain in the limbs. These pustules are very slow of suppuration. In the Pittaja type of Masurikâ a breaking pain is experienced in the limbs. Cough, rigour, apathy, lassitude, parchedness of the palate, lips, and tongue, and thirst with a non-relish for food are its symptoms. The pustules become white, red, or yellow, attended with a kind of extreme pain and burning sensation, and suppuration is found to set in later. In the Raktaja type of Variola, loose motions of the bowels with an aching pain in the limbs, thirst with a non-relish for food, stomatitis, and inflammation of the conjunctivæ with a high fever are the symptoms which speedily manifest themselves in conjunction with the other specific features of the Pittja type of this disease. Water-brash, a non-relish food, heaviness of the limbs, headache, a sensation as if the body has been tied with a wet compress, somnolence and physical languor are the symptoms which mark the Kaphaja type of Masurikâ. The pustules are found to be white, thick, glossy, and marked by a little pain and an itching sensation about them, taking time to be fully suppurated. In the Sânnipâtika type of Masurikâ the pustules assume a bluish colour, are dipped at the centre, and look elongated like thrashed paddy. They are very slow to suppurate, being attended with an extreme pain and a copious fetid discharge. The type of small pox, known as Charmadala, in which constriction of the larynx with a non-relish for food, numbed pain in the limbs, delirium, and want of comforts are developed, should be regarded as incurable. Red eruptive rashes of the same elevation with the follicles of bodily hairs, due to the aggravated condition of the deranged Kaphah and Pittam, of which cough, fever and a repugnance

for food mark the premonitory stage, are called Romanthikâ (measles).

The eruptions in cases of Tvakgata Masurikâ (Chicken pox) are found to be belbous in their character, which secrete a water-like fluid when they burst. These eruptions have their origin in the vitiated condition of the serum. Those which have their origin in the vitiated condition of the blood assume a blood-red colour. The cuticles of these pustules are extremely thin. They bleed when burst, and prove curable if the blood is not extremely poisoned. In the type which has its origin in the diseased condition of the flesh, the pustules become hard, and glossy, and are possessed of thick cuticles. They suppurate later and thirst and fever with an aching, itching sensation in the body are found to supervene. In the type which has its origin in the diseased condition of the bodily fat, the eruptions are soft, slightly elevated, and circular in shape, attended with an extremely high fever. Hyperperaxia, mental aberration and delirium are also developed and scarcely its victim escapes with life. In the type which has its origin in the diseased condition of the marrow, the pustules become small sized and of the same colour with the surrounding skin, and are slightly raised and flat like thrashed paddy. There is loss of consciousness, nerve and vein amestomoses and regions about the unions of bones and ligaments (Marmas) seem as if being torn asunder and the bones seem as if being bored with drills. This disease is highly fatal, the patient expires on the very day of the attack. In the type which is due to the diseased condition of the semen, the eruptions look as if they are suppurated, while in fact they are not. They are small glossy and extremely painful. Epileptic fits, loss of consciousness, and insanity with a burning sensation in the body and superficial coldness and heaviness of the limbs form the specific symptoms of this type of Masurikâ, which invariably proves fatal.

Of the several types of Variola, those that are respectively due to the action of the deranged Pittam, Kaphah, or Pittah and Kaphah combined, or have their respective seats in the lymph chyle or blood speedily yield to medicine. Those which are due to the deranged condition of the bodily Vâyu, or of the Vâyu and Pittam, or of the Vâyu and Kaphah, are comparatively more difficult to cure, while cases of Sânnipâtika origin should be abandoned as incurable.

In the Sânnipâtika type, the eruptive pustules are either coloured like the red corals, or like the ripe Jambolin or Tamâla flowers, or like iron-dust. Cough, hiccough, mental aberrations, hyper-peraxia, delirium, convulsions, thirst, hæmorrhage from any of the upper apertures of the body, a wheezing sound in the chest and violent fits of vertigo are the symptoms which point to an unfavourable prognosis in Variola. A small-pox patient affected with excessive thirst, or with any nervous disease, such as Apatanaka (hysterical convulsion) and found breathing through the mouth, should be regarded as already within the clutches of death. A painful œdematous swelling about the wrists, elbows or shoulder-blades marks the sequel to an attack of small pox. These swellings are extremely hard to cure.

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## CHAPTER CLXXIX.

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NOW hear me, O' Sushruta, discourse on the Nidānam of Kshudra Roga. Painless, shiny, erythematous eruptions of the same colour with the surrounding skin and to the size of Mudga pulse, which are often found to attack infants, are called Ajagallikās. They are due to the action of the deranged Vâyu and Kaphah. Confluent erythematous eruptions,

resembling barley corn and cropping up from underneath the flesh are called Yavaprakshas. This disease is due to the action of the deranged Vāyu and Kaphah. Thick, raised, circular patches of erythematous pustules marked by the presence of a little pus in their inside and brought about through the agency of the deranged Vāyu and Kaphah, are called Antrâlajis. Pustules resembling ripe Audumvara fruits in colour, and characterised by dilated mouths and an intolerable burning sensation are called Vivritas, which are due to the action of the deranged Pittam. Crops of five or six pustules which are hard, confluent and resemble the back of a tortoise in shape, are called Kachchhapikás. Pustules with pointed and jagged tops like those of an ant-hill and appearing on the shoulders, neck and extremities, or about the armpits are called Valmikas, which should be understood as of a Sánnipátika origin. Crops of pustular eruptions, arranged in the manner of lotus seeds and brought about through the agency of the deranged Vāyu and Pittam are called Indra-viddha (Herpes). The disease in which circular patches of painful and elevated pustules appear on the skin are called Gardhavikas which are due to the deranged Vāyu and Pittam. A hard, glossy, slightly painful swelling, appearing about the mandibles, is called Páshána Gardhava (Parotitis) which is due to the deranged Vāyu and Kaphah. Firm and extremely painful pustules, which appear within the ducts of the ears, are called Panasikas. A thin (non-elevated) and non-suppurating swelling, attended with fever and a burning sensation, which shifts from one part of the body to another in the manner of erysipelas, is called Jála-Gardhava. A nodular boil, attended with fever and extreme pain which appears on the head through the concerted action of the three Doshas, is called Irivelliká. Black and extremely painful belbous eruptions on the arms, sides, or shoulders, or about the arm-pits are called Kakshas. Such belbous eruptions occurring singly on the skin are called Gandha málá. Both

these diseases are of a Pittaja origin. Belbous eruptions about the armpits, which cause the sloughing off of the local flesh and which are attended with fever and an intolerable burning sensation in their inside are called Agni Rohinis, which should be understood as of a Sânnipâtika origin, which usually terminate in death on the seventh, tenth, or fifteenth day of the attack. The disease of the flesh of the finger-naïl caused by the deranged Vāyu and Pittam, and which is characterised by the inflammation and suppuration of the affected parts is called Chippa (onycha). Large, nodular abscesses resembling a Vidarikâ in shape and occurring in the femoral regions or about the armpits, are called Vidârikas. They are of a Sânnipâtika origin. The deranged Vāyu and Kaphah, by taking recourse to the flesh and veins, produce a kind of tumours, which, bursting, secrete a kind of secretion resembling a compound of honey and sugar in colour. They are called Sharkârârvudas. Long pedestrian journeys tend to enrage the Vayu of the feet which produces cracks in the soles. This disease is called Pâdadâri. Constant contact of mire or of mud produces a kind of painful exyma in regions between the toes which is called Alasa. The deranged Vāyu and Pittam, by finding lodgment in the follicles of hairs, tend to cause their falling off and to prevent their re-appearance. This disease is called Indralupta (alopacea). In the disease known as Dârunaka (dandruff) the scalp becomes rough and encrusted. Crops of profusely secreting pustular eruptions on the scalp due to the action of the deranged Kaphah, or of parasites or diseased blood in the locality, is called Arunshikâ. In consequence of grief, fright or of over-fatiguing physical exercise, the increased bodily heat and the aggravated Pittam, by taking recourse to the head, tend to produce premature greyness of hair. This disease is called Pâlityam. The deranged Vāyu and Kaphah, as well as the diseased blood, give rise to a kind of pustular eruptions on the faces of young persons which are

called Mukha-dushika's (acne). Circular patches of itching, grey-coloured pustules on the skin, resembling the thorns of lotus stems, are called Padmini Kantakas (Lupus). Black, glossy, painless, and slightly elevated spots on the skin, which are mostly congenital, are called Jutumanis (moles). More or less extensive areas of painless, black or twany coloured spots on the skin are called Nyachchhas (Chlasma). Brown or twany brown coloured spots on the skin of the face are called Vyangas (Tans). The disease in which the prepuce is found to entirely encase the glan penis in consequence of the aggravation of the Váyú through onanisám or coitus is called Parivartika (Phymoses). Sexual congress with girls with extremely narrow or constricted vulva, or with those who have not attained puberty, leads to bursting or retro-flexion of the prepuce, leaving the glan-penis exposed. This disease is called Avapâtika (paraphymosis). The deranged Váyú, by taking recourse to the prepuce, makes it closely adhere to the glan penis, completely covering the Meatus. This disease is called (stricture of the urethra) Niruddha-prakásha in which the urine dribbles out with pain. Voluntary suppression of urgings towards defecation tends to enrage the Apana Váyú which produces constriction of the rectum. This disease is called Sanniruddha Guda (Rectal constriction) in which scanty stools are expelled with the greatest difficulty. Urine, perspiration and particles of fecal matter lying deposited about the anus of infants in consequence of the neglect to cleanse the parts give rise to a sort of Erythematous eruptions which are called Ahiputanas (Erythema). They are apt to become confluent and secrete a kind of discharge on scratching. Dusts and other filthy matter lying deposited in the integuments of the scrotum give rise to a sort of erythematous eruptions which are called Vrishana Kachchhu. Violent purging of stool, or excessive straining at the time of bearing down the stool, produces protrusion of the anus in a weak subject.

This disease is called Guda-Bhransa (Prolapsus Ani.) An excruciating pain with an itching sensation about the protruded part in the same disease, attended with fever and suppuration of the anus, constitutes what is known as Shukara-danshtra in the parlance of the Ayurveda.

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### CHAPTER CLXXX.

Now hear me, O Sushruta, discourse on the Nidānam of Bhagandara (fistula in ano). Within a space of two fingers' width about the anus an extremely painful pustule, which bursts and is transformed into a kind of sinus, is called Bhagandara. This disease admits of being divided into five different types such as the Vátaja, Pittaja, Kaphaja, Sánnipátika, and Shalyaja (traumatic).

In the Vátaja type of Bhagandara, which is also called Shataponaka (sive-like), ingestion of astringent and parchifying articles of fare serves to enrage and aggravate the bodily Váyu. The deranged Váyu, thus aggravated, gives rise to a pustule in the region above described, which, if not properly attended to at the outset, becomes suppurated and exudes a vermil-tinted, frothy discharge on bursting. A large number of sinuses is formed into the incidental sore through which semen, urine and feces are found to be discharged. In the Pittaja type of Bhagandara, which is also designated as Ushtragriva, a red pustule is produced in the region of the anus through factors, which are calculated to enrage the deranged Pittam. It is rapid in suppuration and discharges a warm, fetid pus. The disease is so named from the fact of the pustule assuming an arched shape like the neck of a camel in its immature stage. In the Kaphaja type of Bhagandara, which is also called Parísrávi, the pustule



becomes hard, white, and slightly painful, attended with an itching sensation and marked by a thick, cold discharge. The Shalyaja (traumatic) type of Bhagandara is also designated as Unmargi. A sore about the anus owing to the pricking of any thorny substance into that region, if not properly cared for from the outset, is converted into a type of Bhagandara which is called Unmárgi. All types of Bhagandara are extremely painful and obstinate. A case of Bhagandara in which flatus, stool, urine, semen and parasites are found to be ejected through the incidental sinuses should be regarded as incurable.

Incidentally I shall deal with the Nidánam of Nádi Vrana (sinus), O Sushruta. The pus in a fully suppurated abscess or swelling, if not evacuated at the proper time, begins to infiltrate and burrow into the underlying tissues, producing sinuses, which constantly discharge pus. In the Vataja type of Nádi-Vrana the sinuses become narrow, provided with extremely narrow orifices, and are attended with an aching pain in their inside. A frothy pus is discharged more in the night than in the day from these sinuses. In the Pittaja type of Nádi Vrana, fever, thirst and an intolerable burning sensation in the sinuses are found to supervene. A hot, yellow pus is discharged from these sinuses more in the day than in the night. In the Kaphaja type of Nádi Vrana the sinuses become hard and are marked by an itching sensation and an extreme pain, exuding a large quantity of thick, white, slimy pus in the night. In the Sannipátika form of Nádi-Vrana, the characteristic symptoms of all the three preceding types, together with fever, dyspnoea, epileptic fits, and a burning sensation, manifest themselves in unison. In the traumatic type, any foreign matter lying concealed in the incidental sore may give rise to sinuses, which are marked by a constant pain, and are found to exude a frothy, blood-streaked, churned-like pus. Sinuses of the Sannipátika type scarcely yield to medicinal treatment.

## CHAPTER CLXXXI.

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Now, Hear me, O Sushruta, discourse on the Nidānam of poisoning. Poisons may be divided into two classes such as Vegetable and animal. Poisons obtained from bulbs of plants etc. may be called vegetable poisons, while those dropped down from the fangs of venomous snakes, etc., are called animal poisons.

Somnolence, drowsiness, lassitude with a burning sensation, horripilation, swelling (œdema), and dysentery are the symptoms, which mark the action of vegetable poisons in general, while fever, tooth-edge, hic-cough, pain in the throat, vomiting of frothy mucous, dyspnoea, epileptic fits and a marked repugnance for all kinds of food are the symptoms, which generally walk in the trail of animal poisons. Delirium, unconsciousness and a thrashing or bruised pain in the limbs are the general features, which mark the action of poisons obtained from the roots of poisonous plants or trees. Yawning, shivering, and dyspnoea are the symptoms which result from the ingestion of leaves of poisonous trees (lit, leaf-poisons). Dryness of the mouth with a burning sensation in the body and a distaste for food are the symptoms which result from the ingestion of a fruit-poison. Vomiting, tympanites and epileptic fits are the features which mark the action of a flower-poison. Roughness of the body, head-ache and salivation with a bad smell in the mouth are the symptoms which mark the action of a bark-poison or of a sap-poison. The use of milky exudations of poisonous trees develops such symptoms as a feeling of heaviness in the limbs, emission of frothy mucous, from the mouth and violent purgings. Cardiac difficulties, epileptic fits, and a burning sensation about the palate are the symptoms, which are exhibited in cases of poisoning with any metallic poison.

These nine kinds of poison, anywise imbibed by a person, may ultimately prove fatal, if not instantaneously so. A wound from a poisoned weapon is marked by bleeding. It suppurates on the very day it is inflicted and shows signs of putrefaction, the black putrid flesh sloughing off day by day. The patient suffers from thirst, fever, and an intolerable burning sensation in the body until tetanus is developed. All these symptoms may be exhibited in connection with any other kind of poisoned wounds. Yellow or black-coloured stool and vomiting of frothy mucous are the specific features of cases of poison-imbibing.

Venomous serpents are divided into three different groups such as, the Bhogis (Hooded ones), Mandalis (spotted with ring-like marks on their bodies) and Rájilas (marked with stripes). Of these, the Bhogis possess a temperament of dominant Váyu, the Mandalis possess a temperament of dominant Pittam, and the Rájilas possess a temperament of dominant Kaphah. From these species of snakes many have originated by hybridisation, and their offspring possess temperaments blended of the specific traits of their parents. A bite by a snake of the Bhogi species imparts a black tint to the skin of the bitten part and the specific symptoms of the deranged Váyu begin to manifest themselves in succession. A bite by a snake of the Mandali species gives a yellow tint to the space about the punctures made by its fangs, which becomes soft and marked by a burning sensation in its inside, and other specific symptoms of the deranged Pittam are found to supervene. Likewise, a bite by a snake of the Rájila species imparts a greyish tint to the seat of the wound, which becomes hard, glossy and slimy, the blood discharged from the punctures being found to be exceedingly thick. Symptoms peculiar to the deranged Kaphah are moreover exhibited in cases of bites by Rájila snakes.

A bite by a snake at the root of an Ashvatthua tree, or in a temple, or at a cremation ground, or near an ant-hill, or

at the crossing of two roads, or at evening, or under the influence of the asterisms, Bharani, Ardra, Ashleshá, Maghá and Mulá invariably proves fatal. Poisons of hooded serpents (Darbikaras) instantaneously prove fatal. Heat enhances the virulence of all kinds of poison. Poisons prove instantaneously fatal in infants, old men, pregnant women, lepers, and hungry or weak persons, as well as in those suffering from any kind of urinary disease or ulcer-cachexia. Persons bitten by snakes in whose body an incision fails to draw any blood (is not followed by bleeding), or strokes of lashes do not leave any marks on the skin, or in whom sprays of cold water do not produce any horripilation, should be abandoned as already in the clutches of death. A snake-bitten person whose face is distorted, nose is sunk down, neck is bent and jaws are locked up, and whose hairs may be easily pulled up, and in whom the punctured wounds of the bite assume a red or blackish hue, should be already counted with the dead. Emissions of ropy mucous from the mouth, and hæmorrhage from the upward or downward apertures of the body point to an unfavourable prognosis in a case of snake-bite. Similarly, four fang-marks on the seat of the bite, as well as loss of voice, inability to walk, or loss of the power of locomotion, blackness of complexion and bending of the nose are symptoms, which portend impending evil in cases of snake-bite.

An animal or a vegetable poison, made to part with any of the ten specific qualities of instantaneous expansiveness etc., or weakened by time, or through the exposure to air and light, or through contact with any neutralising vegetable agent, is called a Dushi Visha. A slow (dushi) poison, by reason of its weakened potency, lies over-powered by the mucous secretion, which its presence in the organism engenders, and fails to exercise any fatal effect, but long continues un-eliminated in the system. The presence of such a poison in the organism is indicated by loose stools, sallowness of complexion, a fetid smell in the body and a distaste in the mouth, with thirst.

vertigo, epileptic fits, vomiting, indistinctness of speech, mental and bodily inertia, and a host of other distempers owing to the impairment of the normal physiological functions of the body. The presence of a slow poison in the stomach gives rise to diseases, which are due to the action of the deranged Vāyu and Kapha.

Continuing in the intestines, it brings on disorders which originate from the deranged action of the bodily Vāyu and Pitta, falling off of the hair being one of its specific traits. Lodged in the lymph (Rasa) it produces indigestion, fever, nausea, jaundice, diseases of the heart, an aching pain in the limbs, a feeling of heaviness of the body and a distaste for food. Located in the blood (affecting the vascular system) it engenders cutaneous affections, erysipelas, pustular eruptions, specks and tans on the face, alopecia, abscesses, hæmorrhoids, tumours, menorrhagia, hæmorrhage, and splenic enlargement. Affecting the flesh it begets scrofula, scurvy, Osthapāka, ranula, tonsillitis, tumours, hæmorrhoids, etc. Deranging the fat it brings on glandular enlargements, tumours, Osthā-prokopa, diabetes and abnormal perspiration. Attacking the bones it produces such diseases as bad nails, Adhidanta, bone-ache, Adhyasthi, etc. Lodged in the marrow it begets darkness of vision, vertigo, epileptic fits, heaviness of the joints and ophthalmia, etc. Lodged in the semen (affecting reproductive apparatus) it brings on impotency, seminal concretions in the urethra and spermatorrhœa, etc.

Increased sleep, heaviness of the limbs, yawns, looseness of the joints, horripilation and an aching pain in the body mark the premonitory stage of the aggravation of a slow poison in the system. A feeling of mandagore after eating, indigestion, with a distaste for food, appearance of circular rashes on the skin, or urticaria, loss of flesh, oedematous swelling of the extremities, epileptic fits, vomiting, dysentery, thirst, dyspœa, fever, and dropsical swelling of the abdomen

are the symptoms, which mark the stage when the effects of a slow poison becomes fully patent after the necessary period of incubation. One kind of slow-poison produces insanity, another brings on tympanites, a third begets seminal disorders (losses), a fourth engenders indistinctness of speech, a fifth brings on cutaneous affections, a sixth brings on carbuncles and erysipelas, and so on. A residence in a swampy, or in a marshy country, cloudy days, ingestion of preparations of barley corn, and day-sleep are the factors, which tend to rouse up the latent action of a slow poison. Cases of slow-poisoning of recent origin and occurring in ungreedy and judicious persons are curable, such cases of nearly a year's standing can only be suppressed, while those occurring in persons of immoderate habits are incurable.

Wicked women, with a view to enthrall their lovers or husbands, mix the dirty rubbings of their bodies, or catamenial blood, or such like poisonous organic refuges with their food and drink, or men's enemies administer some sorts of slow poison through these vehicles out of a spirit of retaliation with the effect that the lovers or enemies to whom they are administered become afflicted with jaundice, emaciation, impaired digestion, dropsical swelling of the extremities, tympanites, ascites, diarrhoea, pthisis, consumption, fever or intestinal glands.

Once on a time king Vishvâmitra went to the hermitage of the holy Vashishta and attempted to forcibly drag away his cow (Kâma dhenu). The beads of perspiration, which the wrath of that insulted sage engendered on his forehead, dropped on the bundles of cut grass (Lunas) stacked near at hand, and, behold, they were transformed into hosts of venomous spiders, called Lutās. Lutās (spiders) are so called from the fact of their originating from the drops of wrathful perspiration of the holy Vashishta which fell upon the bundles of cut grass (Luna's. There are sixteen different species of spiders, of which the bites by Sauvarnikas etc., prove

fatal. while those by Trimandalas etc., obstinately resist the action of curative agents. Sloughing and putrefaction of and bleeding from, the seat of the bite, fever with a burning sensation in the bowels, appearance of large circular rashes and pustular eruptions on the skin, and red or brown-coloured, soft, extensive, and shifting swellings on the limbs form the general features of bites by venomous spiders. Bites by venomous spiders of Trimandala or allied species give a tawny brown colour to seats of the bite. The wounds become covered with net works of false membranes and evince a tendency of shifting upward, attended with fever, swelling and discharge. The poison of a spider of any of these species undergoes a long incubation after which its action becomes patent in the organism. A bite by a venomous spider of any of the eight species, such as Sauvranikas etc., is marked by a swelling about the seat of the bite and the appearance of white, black, red or yellow pustular eruptions on the skin. Fever, dyspnœa, and hiccough with symptoms of cephalagia are also present and the patient succumbs to the virulence of the poison.

A bite by a poisonous rat is marked by bleeding from the seat of the bite appearance of grey-coloured rashes on the skin, fever with a distaste for food, horripilation and a burning sensation in the body. A bite by a rat, which is fatally poisonous, gives rise to epileptic fits, a rat-like swelling about the seat of the bite, discolouring of skin, deafness, fever, salivation, vomiting of red blood, heaviness in the head and exudation of slimy fluid from the wound. A bite by a lizard (Krikalâsa), is marked by unconsciousness, loose motions of the bowels, and a varied colour of the skin of the seat of the bite. The poison of a centipede first produces an intolerable burning, breaking pain, and courses unwarred in the organism after which it returns to the seat of the bite and continues therein. A bite by a centipede at the tip of the tongue or nose, or at the region of the heart, happenin

to develop such symptoms as painful sloughing of the parts, should be regarded as presaging a near death. A bite by a venomous insect of the Kanabha species gives rise to erysipelatous eruptions, œdematous swellings, colic, fever, vomiting and sloughing of the seat of the bite. A bite by a poisonous cricket (Uchchitinga) is followed by horripilation and numbness of the genitals of its victim. An indescribable pain is felt in the body, which seems cold, as if packed in a wet sheet. Venomous frogs are usually found to bite with a single fang, swelling of, and pustular eruptions about, the seat of the bite, thirst, vomiting and somnolence being its specific characteristics. A bite by a venomous fish, is characterised by pain, swelling and a burning sensation. A bite by poisonous leeches develops fever, epileptic fits, swelling and an itching sensation. A bite by a domestic lizard develops perspiration, burning, swelling and a pricking pain. A bite by a venomous mountain-mosquito proves fatal as a Lutâ-bite of the incurable type. A bite by a fly of the Sthagika species proves instantaneously fatal, the wound being characterised by a constant discharge. Pustular eruptions appear on the skin, and fever, convulsion and a burning sensation in the body supervene. A bite or a scratch by a tiger or an ourang-outang gives rise to inflammation and suppuration in the wound. A bite by a rabid dog or a jackal develops tetanus, fever, etc. Subsidence of the deranged and aggravated morbid principles of the body, restoration of the fundamental principles of the body to their normal condition with a desire for food, emission of stool and urine, normal functions of the organs, a healthy colour of the complexion, and a cheerful frame of mind of the patient are the symptoms from which a physician should infer the full elimination of a poison from his system.

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## CHAPTER CLXXXII.

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Now hear me, O Sushruta, discourse on the Nidánam of Shlipadam (Elephantiasis).

A swelling attended with fever, which first occurs in either of the inguinal regions and ultimately extends to the legs is called Shlipadam (Elephantiasis). Similar swellings may occur of the ears, hands, nose, lips and genitals. In the Vátaja form of Shlipadam (Elephantiasis) the skin of the swelling becomes rough and assumes a black colour. The skin of the affected part breaks, and a diverse kind of pain is felt in the affected regions without any apparent exciting cause. In the Pittaja form of Elephantiasis the swelling becomes soft, attended with a burning sensation in its inside, and the skin of the swelling assumes a yellowish colour. In the Kaphaja form of Elephantiasis the swelling becomes cold, compact, and white, glossy or grey. A case of Elephantiasis, which is of more than a year's growth, and is grown over with nodular excrescences in the manner of an anthill, should be given up as incurable. All these three forms of Elephantiasis should be understood as marked by a predominant action of the deranged Kapha, inasmuch as heaviness, and swelling can not originate through the agency of any other morbid principle than the deranged Kapha.

Now I shall discourse on the Nidánam of Vridhhi-Roga (Hernia, Hematocele). The enraged and aggravated down-coursing Váyu, by descending from the inguinal regions into the scrotum and pressing upon the chords of the testes, gives rise to enlargement of the scrotum, attended with fever, and an aching pain, etc., Vridhhi-Rogas may be divided into seven types according as the different deranged morbid principles attack the blood, fat, urine, or the colon. Of these Mutraja Vridhhi (Hydrocele) and Antra-Vridhhi (Hernia) are

brought about through the aggravation of the deranged Váyu, though they are classed as two different diseases according to the difference of their regions of locations. In the Vátaja form of Vriddhi-Roga the tumour looks like a full bloated air-bladder and a variety of nervous pain is felt in its inside. In the Pittaja form of Vriddhi Roga the (scrotal tumour) assumes the colour of a ripe Audamvara fruit, and is marked by heat and a burning sensation. In the Kaphaja form of Vriddhi-Roga the tumour is felt hard and becomes cold, glossy, white or grey-coloured and slightly painful. In the Raktaja form of Vriddhi Roga (Hematocele), black belbous eruptions appear on the skin of the tumour and symptoms peculiar to the Pittaja form are likewise found to supervene. In the form of Vriddhi Roga, which has its origin in the diseased condition of the bodily fat, symptoms peculiar to the Kaphaja type are exhibited and the tumour looks big and brown like a ripe Tála fruit.

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### CHAPTER CLXXXIII.

Now hear me, O Sushruta, discourse of the Nidánam of Galaganda, (goitre) scrofula, and glandular swellings etc. A large or small, pendent swelling (growth) at the neck is called Galaganda (Goitre). The morbid principles of the deranged Váyu, and Kaphah, as well as the deranged fat, by taking recourse to the Manyás (muscles of the neck) severally give rise to different forms of Goitre, marked by their respective specific symptoms. In the form of Goitre originated through the action of the deranged Váyu, the swelling (growth) assumes either a vermilion or a twany brown colour, covered over with nets of black veins, and is attended with an

aching pain in its inside. Suppuration is markedly absent or is seldom established in the swelling in this form of Galaganda. A vapid taste in the mouth, together with a feeling of parchedness of the throat and the palate, is the specific concomitant of the type of Goitre which has its seat in the deranged Kaphah. The swelling is felt cold and firm to the touch, and becomes heavy and glossy in this type of the disease. A sweet taste in the mouth, together with the feeling of a sticky mucous-deposit lying on the lining membranes of the throat and the palate, forms the specific features of the type of Goitre which is brought about through the agency of the deranged fat. The swelling, which is marked by the presence of a little pain and an excessive itching sensation, becomes heavy, looks grey and glossy, and is found to be markedly slow in its growth and suppuration. It emits a kind of offensive smell and hangs down short-based from the neck (of the patient) like a pendent gourd, decreasing or increasing in size as the patient loses or gains flesh. The face of the patient looks glossy with a sort of oily deposit on the skin of the cheeks and forehead, and a sort of croaking sound is heard inside the body of the goitre. A patient with a goitre of more than a year's growth and afflicted with dyspnœa, weakness, aphonia, looseness of the limbs and a distaste for food should be abandoned as beyond all cure.

Strings of glandular swellings to the size of Karkandhu or Jujube stones, and occurring about the arm pits, inguinal or submaxillary regions or about the nape of the neck etc., through the agency of the deranged fat and Kaphah are called Gandamálás. These swellings are found to be very slow of suppuration. The disease in which some of these glands are found to suppurate and to spontaneously burst and secrete their contents, immediately followed by fresh crops of such glandular swellings in the affected region is called Apachi (scrofula). Cases of scrofula in which the

glandular swellings do not appear in strings\* are curable, while those in which the strings of glands are affected in succession and which exhibit the supervening symptoms of fever, cough, catarrh, pain at the sides (pleuro-dynia), vomiting etc., baffle the ingenuity of even the best of physicians (Vaidyas.)

The morbid principles of the deranged Vāyu etc., by vitiating the flesh, blood, fat and the vessels of the body, give rise to isolated nodular swellings, which are marked by their considerable elevation. These swellings are called Granthi. In the Vātaja form of Granthi, the swelling seems as if it is being drawn about or burst open, or as if a scorpion has been stinging into it, or as if its contents are being churned about. It assumes a black colour and looks like an inflated bladder although fluctuating under pressure,† and secretes a kind of thin, transparent fluid, on bursting. In the Pittaja form of Granthi, the glandular swelling assumes a reddish or yellowish colour, and a variety of sucking, burning, tearing pain is felt in its inside. It secretes a thin, transparent, hot fluid on bursting. In the form of Granthi, which has its origin in the deranged Kapha, the glandular swelling becomes slightly painful and hard like a stone. It is marked by a greyish tint or by the absence of any colour at all. The specific itching sensation of the deranged Kapha is experienced, and the swelling, which is remarkably slow in its growth and suppuration, secretes a kind of thick, cold, white discharge, on bursting. In the type of Granthi, which is due to the deranged condition of the bodily fat the swelling decreases or gains in size with the emaciation or fattening of the body of the patient. It looks glossy

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\* Sushruta has *Analparupa* (not extremely increased or aggravated).—Tr.

† Dallana Mishra in his recension of the Sushruta Samhita reads: *Amridu* (hard).—Tr.

and large, marked by a little pain and a considerable itching sensation and secretes a discharge of the colour of sesame-cake, on bursting. The deranged bodily Vāyu, aggravated through over-fatiguing physical exercise and such like aggravating factors, finds lodgment in the veins and nerves, and gives rise to elevated nodular swellings by contracting, contorting (drawing up) and withering them up. Such swellings are called S'iraja Granthis (varicose veins, Neuroma) which happening to be shifting and painful, should be regarded as incurable. A varicose vein about any of the Marma Sthānas (described before), even if happening to be painless and non-shifting in its character, should be regarded as incurable.

The morbid principles of the deranged Vāyu, Pittam, etc., by lying incarcerated in any part of the organism and by affecting the flesh and blood, give rise to firm, painless, round, large sized, short-based growths, which are very slow of growth and suppuration. These growths are found to be considerably deep-seated in the flesh of the affected region and are called tumours (Arvudas). The several types of tumours recognised in practice have their respective seats in the deranged Vāyu, Pittam, Kaphah, blood, flesh, and fat, and the specific features of each of these types are identical with those of Granthis brought about through the agency of each of these morbid principles of the organism. Now hear me, O Sushruta, describe the symptoms of the types of tumours, which originate from a vitiated condition of the flesh and blood.

The deranged Pittam and vitiated blood, by drawing up and contracting the veins, give rise to a kind of tumours, which are marked by secretion and a partial suppuration. They are very rapid in their growth, and are found to constantly bleed. These tumours are called Raktārvudas. Jaundice results from constant bleeding in cases of Raktārvudas. The flesh of any part of the body, affected through

the effect of a hurt or injury, produces a kind of firm (non-shifting), hard, glossy, painless, or slightly painful swelling (tumour) of the same colour with the surrounding skin which is marked by little or no suppuration. These tumours are called Mānsārvudas. The exciting factor in all cases of Mānsārvudas should be regarded as the deranged Vāyu. A deep seated Mānsārvuda appearing in persons, who are in the habit of taking meat diet, each day, through the vitiation of flesh, should be regarded as incurable. Even Mānsārvudas of curable types appearing about any of the Marmas and marked by copious discharges, as well as those which are firm and crop up in any of the external ducts of the body, should be regarded as incurable. A tumour, which appears on a pre-existing one, is called Adhyarvudam by the wise. A tumour suddenly or gradually appearing on a pre-existing one through the agency of any two of the morbid principles of the body should be likewise regarded as beyond the province of medicine. Suppuration is never found to set in in tumours owing to the presence of excessive Kaphah or fat in their inside, as well as in consequence of the morbid principles of the organism continuing therein in an unresolvable condition.

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#### CHAPTER CLXXXIV.

NOW hear me, O Sushruta, discourse on the Nidānam of Chhardi-Roga (vomiting). The enraged and aggravated Vāyu, Pittam and Kaphah, as well as their concerted action, and the sight or smell of obnoxious things are the factors, which tend to produce vomiting, which may be grouped under five subheads according to the difference of its exciting factors.

Drinking of inordinately large quantities of fluid, ingestion of excessive quantities of emolient food, or of offensive, unwholesome, unaccustomed, or incongenial articles of fare, hasty eating, excessive physical labour, anxiety, indigestion, worms in the intestines, pregnancy and kindred conditions of the body are the factors which tend to set the morbid principles of the deranged Vāyu, Pittam and Kaphah in motion, which, in their turn, are violently expelled through the mouth, producing a sort of breaking pain in the joints. The aggravated Vāyu leads to the opening of the diaphragm of the chest, which makes the expulsion of the contents of the stomach through the mouth possible. This disease is called Chhardi (vomiting).

Nausea, suppression of eructations, water brash, and an extreme repugnance for food or drink are the symptoms, which are exhibited immediately previous to an act of vomiting. In the form of vomiting due to the action of the deranged Vāyu, pain at the chest and the sides, dryness of the mouth, aching pain in the head and about the umbilicus, cough, hoarseness, and a pricking pain in the body are the symptoms, which manifest themselves.

In the Pittaja form of vomiting thirst with epileptic fits, dryness of the mouth, heat in the head and eyes, vertigo and vanishing of sight are the symptoms, which manifest themselves. A kind of yellow, green, or reddish black, hot matter, which leaves a bitter taste in the mouth, is ejected and the patient complains of a burning sensation in the throat at the time of vomiting. Somnolence with a sweet taste in the mouth, water brash and a sense of repletion, drowsiness and a distaste for food and a feeling of heaviness of the limbs form the characteristic traits of the Kaphaja type of vomiting (Emesis). A thick, glossy, sweet and white coloured matter is belched out in this type, attended with horripilation. This type of vomiting is the least painful of all other types. Colic, indigestion with a repugnance for food, thirst, dyspnoea with

a burning sensation in the body and epileptic fits are the symptoms; which are prominently exhibited in the Sânnipâtika form of vomiting, and the patient constantly belches out a hot, thick, blue or red-coloured matter with a saline taste. The accumulated bile and mucous in the stomach of the patient, as well as the other waste matters of the organism, vitiated by the deranged and aggravated Vâyu, are carried up and violently ejected through the mouth, when the enraged and aggravated bodily Vâyu, by obstructing the ducts of stool, urine and perspiration etc., abnormally courses in an upward direction within the organism. The ejected matter smells of stool and urine owing to the obstruction of the intestines and urinary ducts by the deranged Vâyu. Thirst, dyspnœa, and hic-cough are soon found to supervene and death comes and speedily closes the scene.

Vomitings severally induced by the sight or smell of an obnoxious object, as well as those due to uterine irritation as in pregnancy, or to the presence of worms, or of accumulated mucous in the intestines, should be all regarded as of a traumatic origin, the symptoms indicating the predominance of any particular morbid diathesis (such as the deranged Vâyu, etc.,) in the system should lay down the course of medical treatment to be adopted in each case. There is a persistent nausea with an intolerable colic in the type of vomiting due to the existence of worms in the intestines, and symptoms peculiar to a case of Hrid-roga of a parasitic origin are likewise found to supervene. Extreme prostration, and the colour of the ejected matter resembling that of the crest of a peacock's plume, as well as the fact of its being marked with shreds of blood or pus are symptoms which point to an unfavourable prognosis in vomiting.

Now hear me, O Sushruta, discourse on the Nidânam of the burning sensation in the body (Dâha). The heat of the Pittam, augmented through the abuse of wine, lies pent up in the blood and bile, and is afterwards thrown up to the



surface-layer of the bodily skin, causing an intolerable burning sensation therein which is known as "wine's-burning." Blood, which courses through the whole organism, being congested in the head, produces a kind of burning sensation in the body, attended with thirst and a copper-coloured complexion. The eyes assume a blood-shot aspect, an iron-like smell is emitted from the mouth and the patient feels as if being surrounded with a circle of blazing fire. All other symptoms of bilious fever become patent in this type of burning in which the same course of medical treatment should be followed as laid down in connection with bilious fever. Unappeased thirsts, by bringing about a diminution of the watery parts of the bodily constituents through the agency of the augmented Pittam, produce a kind of burning sensation both in the surface of the body and its inside in which the lips, throat, and palate seem as if parched up and the patient shakes and protrudes his tongue. Accumulation of blood in any of the chambers or cavities of the body (such as the thorax) in consequence of a deep-seated sword-cut, or arrow-wound gives rise to a kind of intolerable burning sensation in the body in which all the symptoms of the type due to the congestion of blood are found to supervene. A loss of any of the fundamental principles of the body is followed by a burning sensation in the body which brings on epileptic fits, thirst, aphonia, and stupour, which, if not speedily remedied, may terminate in death. A blow on any of the vulnerable Marmas of the body, such as the heart, bladder, head, etc., may bring on an intolerable burning sensation in the body which defies all medicinal remedies. A wise physician should not take in hand the medical treatment of a patient, who complains of a burning sensation in the body when it is felt cold to the touch.

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NOW hear me, O Sushruta, discourse on the Nidánam of Shitapitta (Urticaria) etc,. The Kaphah and Váyu of the body, deranged through the contact of (exposure to) currents of cold air, invades the skin and blood in combination with the deranged Pittam, and produces the disease known as Shitapittam. Thirst with a burning sensation in the body, nausea with a distaste for food, feeling of physical languor, and heaviness of the eyes are the symptoms, which mark the premonitory stage of Urticaria. Eruptions like wasp-stings appear on the body both in urticaria and the disease known as Urdada. An itching, pricking pain is felt in these eruptions, and fever with vomiting, etc., becomes manifest. A preponderance of the deranged bodily Váyu acts as the exciting factor of Urticaria, while a preponderance of the deranged Kaphah lies at the root of a case of Urdada. The distinctive traits of the eruptions of Urdada are that they are dipped at the centre, being marked by an itching sensation, and are arranged in circular patches. Unsatisfactory exhibitions of emetics, by arresting the ejection of bile, mucous and ingested food from the system, cause a large number of itching, circular rashes to appear on the skin, which spontaneously disappear a short while after their appearance.

Now hear me, O Sushruta, discourse on the Nidánam of Amlapittam (acidity). Ingestion of incompatible articles of fare, use of unwholesome food, ingestion of acid substances, or of those which give rise to a reactionary acidity (Undergoes an acid transformation after digestion) in the stomach, or of those which extremely aggravate the Pittam are the factors, which hinder the assimilation of the Pittam (bile) accumulated in the digestive apparatus of a man, and

this undigested or unassimilated bile brings about the disease known as Amla-Pittam (acidity).

Indigestion of the ingested food, lassitude, nausea, risings of bitter eructations, or a feeling of heaviness in the limbs with a burning sensation in the throat or epigastrium, as well as a marked distaste for food are the symptoms which form the characteristic features of Amlapittam. Loose motions of green, yellow, or various coloured stool, together with thirst, vertigo, epileptic fits, cloudy perception, nausea, absent-mindedness, Urticaria, impaired digestion, horripilation, yellowness of the complexion and abnormal perspiration, together with a burning sensation in the body form the specific symptoms of the type of Amlapittam in which the undigested food in the stomach finds a downward outlet. In the type of which vomiting forms the primary and specific trait the ejected matter is found to be either green, yellow, red, or blue, mixed with a kind of slimy, transparent mucous. It has bitter or acid taste. Imperfect digestion of ingested food in the stomach is sometimes followed by the rising of bitter or acid eructations or belching out of a bitter acid fluid. A burning sensation in the throat, epigastrium and the sides, headache, heat in the body, an extreme repugnance for food, fever which has its origin in the deranged condition of the Kaphah and Pittam, pustular eruptions on the skin and a host of other distempers are usually found to follow in the wake of Amlapittam. Even cases of acidity of recent origin require special care to be radically cured, and a temporary palliation is the only relief that can be expected from a judicious course of medical treatment in old or chronic cases, although instances are not wanting where a radical cure has been effected inspite of the age and chronic nature of the ailment. Cases of Amlapittam are usually divided into three classes such as Vataja, Kaphaja, and Vata-Kaphaja, according to the predominance of any of these three morbid principles

in those under treatment, and they are very apt to confound even an expert physician in matters of diagnosis. Shivering, delirium, epileptic fits, tingling sensations in the limbs, lassitude, neuralgic pain, darkness of vision, vertigo and mind-wanderings are the symptoms, which mark the Vátaja type of Amlapittam. In the type marked by the dominant action of the deranged and aggravated Kaphah, symptoms such as expectoration of mucous, heaviness of the limbs, lassitude with a distaste for food, and shivering with a gone feeling in the limbs manifest themselves. In the type due to the combined action of the deranged Vâyu and Kaphah, drowsiness, together with the specific symptoms of the two abovesaid types, forms the specific feature. Bitter or acid eructations, with a burning sensation in the throat, sides and the epigastrium, vertigo, swooning, vomiting, lassitude with a distaste for food, headache, salivation, and a sweet taste in the mouth are the symptoms, which mark the Kaphaja type of Amlapittam.

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## CHAPTER CLXXXVI

Now hear me, O Sushruta, discourse on the Nidánam of Shula (Colic, etc., and neuralgic pain). Over-fatiguing physical labour, excessive riding, or pedestrian journey, sexual excesses, late hours, drinking of extremely cold water, ingestion of extremely parchifying articles of fare, such as peas, Mudgapulse, etc., eating before a previous meal is digested, hurt or injury, eating of bitter or astringent articles in exclusion of those of any other taste, as well as of incompatible food-stuff, suppression of any natural urgings of the body, grief, fasting, and excessive laughter or talk are

the factors, which tend to enrage the bodily Váyu, which, in its turn, produces colicky (neuralgic pain) in the chest, sides, back, sacrum and pelvis. Eight different forms of Shula are recognised in practice according as the different morbid principles of the deranged Váyu, Pittam, etc., either severally or jointly bring on an attack, although a dominant action of the deranged Váyu should be regarded as lying at the root of each case of neuralgic (Shula) pain or colic.

The Vátaja type of Shula is spontaneously aggravated after the completion of the process of digestion, at night-fall (evening), in cloudy days and in winter and the rainy season. The pain subsides and comes on at close intervals in this type of the disease, the emission of stool and flatus is suppressed, and the patient complains of a pricking or breaking pain in his limbs, which is relieved by fomentation, massage, oily applications, and the use of hot food.

Ingestion of excessively hot, irritating, alkaline or indigestible articles of fare (that undergo an acid reaction in the stomach after digestion), use of fermented liquors or of extremely acid food, anger, exposure to heat or to the sun, sexual excesses, and over-fatiguing physical labour are the factors, which tend to derange the Pittam, which, in its turn, brings on a peculiar kind of Shula (colic) about the umbilicus, which is usually known as Pittaja Shula. Thirst, delusion (feeling of intoxication) with a burning sensation in the body, perspiration, epilepsy, vertigo, and a scorching heat in the body are the further characteristics of this type of Shula, which is spontaneously aggravated at noon, at mid-night, during the process of digestion and in autumn, and is ameliorated in winter and by cold measures and applications.

Use of the cooked flesh of aquatic animals, or of those that frequent swamps or live in marshy places, drinking of milk, milk-curd or the expressed juice of sugarcane in inordinate quantities, and factors that tend to aggravate

the Kaphah should be regarded as the exciting causes of a kind of Shula in the stomach (Kaphja Shula) of which nausea, cough, lassitude of the body, salivation with a distaste for food, numbness of the stomach and heaviness of the head form the specific features. This disease is intensely aggravated at morning, and in spring and winter, and immediately after a meal. In the type due to the concerted action of the deranged Váyu, Pittam and Kaphah, a colic is experienced in the chest, back, sacrum, sides, abdomen and the pelvis and death may result within a very short space of time. The type of Shula, which is due to the incarceration of mucous in the intestines (Amaja), tympanites with a rumbling sound in the abdomen, nausea, vomiting, heaviness of the limbs, suppression of stool and urine and salivation and a feeling of being packed in a wet sheet together with other specific symptoms of the Kaphaja type speedily manifest themselves.

In the type of Shula, due to the incarceration of mucous in the intestines, nausea, vomiting with a rumbling sound in the intestines, suppression of stool and anus, salivation with a feeling as if the body is packed in a wet sheet, and other specific features of the Kaphaja type of this disease are also present. In the types of Shula respectively due to the combined actions of the deranged Váyu and Kaphah, Pittam and Kaphah, and Váyu and Pittam the pain is confined to regions of the urinary bladder (Pelvis according to certain authorities) heart, sides and the back, to the inguinal, umbilical and cardiac regions, and to those of sacrum pelvis heart sides, back and umbilicus respectively, an intense fever and an intolerable burning sensation in the body being the further characteristics of each of them. Cases of Shula (neuralgia) brought about through the several actions of the deranged Váyu, Pittam and Kaphah readily prove amenable to medicine, those due to the combined action of any two of the said Doshas are comparatively

more difficult to cure, while those which are due to their concerted action (Sánnipátika) baffle all medicinal remedies.

The deranged bodily Váyu, aggravated by its own exciting factors, produces a kind of Pre-digestionary colic, which is called Parináma Shula (Gastralgia). This disease is so named from the fact that the colic is brought on after the ingested food is considerably digested in the stomach and close before the completion of the process of digestion. The nature of an attack, which is usually experienced at the advanced stage, and before the completion, of the process of digestion, may be determined with regard to the predominance of the deranged Váyu, Pittam, or Kaphah, acting as its exciting cause. In the Vátaja form of Parináma Shula tympanites with a rumbling sound in the belly, suppression of the stool and urine, malaise and rigour are the symptoms that are usually developed. The pain in this type is relieved by the use of hot, emulsive food. Ingestion of pungent, acid, or saline articles of fare may be set down as the exciting cause of a case of Pittaja type of this disease, which is characterised by thirst, malaise, and perspiration with a burning sensation in the body. It shows signs of marked amelioration under cold applications and cooling measures in general. Nausea, vomiting, and epileptic fits are exhibited in the Kaphaja type of this disease. The pain continues long and becomes persistent and is relieved by the use of bitter, pungent articles of fare. The presence of specific features of any two of the deranged Váyu, Pittam, etc., in a particular case of Parináma Shula, indicates its origin through the agency of those two morbid principles of the body, while that of the specific features of all the three Doshas points to its Sánnipátika origin, a case of the latter type being always regarded as incurable, in as much as it produces emaciation of the body and entirely impairs the digestive faculty of the patient. The type of colic which comes on simultaneously with the commencement of

the digestion of the ingested food, or after the completion of the digestive process, or just after the ingested food is carried down into the stomach and before it is fully converted into chyme, and which does not show any sign of amelioration even with a strict regimen of diet and conduct, is called Anna-Drava-Shula (lit colic of undigested chyme or chyle). Ejection of the contents of the stomach and the consequent assimilation of the deranged bile give relief in this type of Gastralgia.

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## CHAPTER CLXXXVII.

DHANVANTARI said:—Now hear me, O Sushruta; discourse on the Nidānam of Svava-Bhanga (aphonia). The deranged Vāyu etc., aggravated by loud talking, loud chanting of the Vedas and loud recitations of verses, etc., affect the vocal chords, and give rise to Svava-bhanga (aphonia) which may be divided into six different types. In the Vātaja form of aphonia the stool, urine, face and the eyes of the patient assume a black colour and the voice somewhat resembles the harsh brayings of an ass. The stool, urine, face and the eyes of a patient, suffering from an attack of Pittaja aphonia assume a yellow colour, and a burning sensation is experienced in the larynx at the time of speaking. In the Kaphaja type the voice becomes small and weak owing to the obstruction of the larynx with mucous; which, when it melts under the influence of the solar heat during the day, allows the patient to speak in a stronger and clearer voice.



## CHAPTER CLXXXVIII.

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**DHANVANTARI** said:—Now hear me, O Sushruta, discourse on the Nidánam of Udávarta. Suppression of urgings towards sneezing, yawning, defecation, urination or of any other functions of the body, unnatural non-gratification of hunger, thirst, etc., should be regarded as the exciting factors of Udávarta. The type of Udávarta, ushered in through a voluntary retention of flatus, is marked by tympanites with suppression of stool and urine, lassitude and a pricking, aching pain in the intestines. A deranged and aggravated condition of the bodily Váyu should be regarded as one of the essential causes of Udávarta, and measures calculated to restore the deranged Váyu to its normal course and condition should be considered as the primary remedies in all types of this disease. In the type due to the voluntary retention of stool, an aching pain with a rumbling sound in the intestines, a cutting pain about the anus, suppression of stool and urine and rising of eructations are the symptoms which manifest themselves, and sometimes the fecal matter is found to be ejected through the mouth. The type of Udávarta, which originates from a voluntary retention of urine, is marked by an aching pain in the bladder and urethra, strangury, and a drawing pain in the inguinal regions. The body seems extremely painful and the patient finds relief only in a recumbent posture. In the type of Udávarta resulting from a voluntary suppression of an urging towards yawning, stiffness of the muscle of the neck (Manyá) with a numbed pain in the throat, headache and a host of other diseases of the eyes, ears, nose and mouth are developed. Similarly, the type of Udávarta, which is brought on through a voluntary suppression of tears, is marked by an excruciating headache, catarrh and affections

of the eyes. Voluntary suppressions of urgings towards sneezing may bring on a type of Udávarta, which is marked by an excruciating headache, stiffness of the neck, facial paralysis, hemi-crania and impaired organic functions in general. The type of Udávarta, which is induced through voluntary suppressions of yawns, gives rise to a sense of fullness in the throat and mouth, an aching pain with a rumbling sound in the intestines, a croaking sound in the throat, indistinctness of speech, dyspnœa, hic-cough, and other disorders of the deranged Vāyu. The type of Udávarta, which is caused through the voluntary suppression of vomitings, is marked by urticaria, itching eruptions on the skin, with a distate for food, cutaneous affections, nausea, and erysipela-tous ulcers on the skin. In the type ushered in through a voluntary suppression of emission of semen, a cutting pain in the scrotum, rectum, penis and bladder, together with a swelling about any of these localities, dribbling of urine and semen, suppression of urine, and seminal concretions are the symptoms that are exhibited. Unappeased hunger brings on drowsiness, lassitude with a distate for food and an aching pain in the limbs and impaired faculty of sight. An un-gratified thirst produces parchedness of the throat and mouth, pain about the cardiac region, and obstruction of the faculty of hearing. Suppression of sighs after a fatiguing physical labour or exhaustion may bring on diseases of the heart, loss of consciousness, intestinal glands, yawning, with an aching pain in the limbs, heaviness of the head and the eyes, and drowsiness.

The bodily Vāyu, deranged and aggravated by the ingestion of bitter, astringent, or parchifying articles of fare, invades the digestive apparatus, and by taking recourse in the abdominal cavity, gives rise to Udávarta. The deranged Vāyu, thus aggravated, by stuffing the vessels of blood, fat, stool and urine, etc., absorbs the humidity of the feces and makes them dry and hard as stone. The patient tosses about

in agony, afflicted with nausea, pain about the heart, and an aching pain in the urinary bladder, and the flatus, stool and urine are emitted with the greatest difficulty. Dyspnœa, cough, catarrh with a burning sensation in the body, thirst, epileptic fits, fever, vomiting, hic-cough, mental aberrations, headache and other distempers, which originate from the deranged Vāyu, gradually manifest themselves with the progress of the disease.

The feces and the undigested lymph-chyle gradually accumulated in the stomach and obstructed in their downward course by the deranged and aggravated Vāyu, gives rise to Anāha, which is characterised by thirst, catarrh with a burning sensation in the head, gastralgia and a sensation of a weight in the stomach, and suppression of eructations, etc. In the type due to the accumulation of fecal matter in the intestines a feeling of numbness at the back, and sacrum, suppression of stool and urine, colic epileptic fits, vomiting of fecal matter, œdema, and other distempers of the obstructed Vāyu are found to be manifest.

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#### CHAPTER CLXXXIX.

JHANVANṬARI said :—Now hear me, O Sushruta, discourse on the Nidānam of Sadyo Vranas (traumatic ulcers). Wounds inflicted with weapons of variously shaped edges, necessarily assume a variety of shape. Wounds may be described as cut (Chhinna). Incised (Bhinna), Pierced (Viddha), Kshatam (ulcerated), Pichchhitam (thrashed) and Ghrisam (bruised or contused). Now hear me describe the characteristic features of each of them. A straight or oblique, extensive cut in which the local flesh is entirely cut away is called Chinna. A piercing

of any of the chambers or viscera of the body with a fine topped weapon of the nature of a spear, etc., furnishes the example of a pierced or incised (Bhinna) wound, which is usually found to be attended with a discharge. The stomach, the abdomen, the liver, the spleen, the heart, the urinary bladder, the kidneys, the lungs, and the cecum are called the Koshthas. A perforation of any of these Koshthas usually exhibits the following symptoms, *viz.*, fever with a burning sensation in the body, hæmorrhage from the nose, mouth anus or the urethra, epileptic fits, dyspnœa, tympanites, with a disinclination to take any food, suppression of the stool urine and flatus, parchedness of the body even inspite of a copious perspiration, emission of an iron-like smell from the mouth, as well as of an offensive smell from the skin, and an aching pain at the sides and about the cardiac region. Now hear me describe the detailed and specific symptoms of perforation of each of the Koshthas. Vomiting of blood follows the accumulation of blood in the stomach, and an excruciating colic and excessive distension of the abdomen are found to instantaneously supervene. Pain and heaviness of the limbs are developed when the blood is accumulated in the abdominal cavity, coldness of the lower extremities being one of its specific and distinctive traits. A wound caused by the piercing of a sharp-topped substance into any part of the body, whether with or without the piercing substance lying within its inside, is called a Biddha (pierced) wound. A wound, which is neither a cut nor an incision, but partakes of the nature of the both and whose cavity is of an irregular shape, is called a Kshata. Any part of the body thrashed with the underlying bones by beating, and becoming smeared with blood and marrow furnishes the examples of a Pichchhita (thrashed) wound. An abraded wound is called a Ghrishta Vrana. Secretion of hot serum and breaking of the local skin form its principal characteristics. A traumatic wound with any extrinsic matter (shalyam) lying imbedded

in its cavity is marked by a swelling of tawny brown colour, studded over with pustular eruptions and constant bleeding and a pain about its seat, which becomes extremely sensitive and can not bear the least touch. A Shalyam (extrinsic matter), which is pierced into any of the aforesaid Koshtas of the body, by passing through the layers of the local skin, or through any of the local veins and arteries, produces symptoms that have been described before in this connection. A wise surgeon (Vaidya), having any regard to his professional good name, should not take in hand the treatment of a patient with a pierced Kostha, whose eyes have become blood-red, whose breath, face and extremities have become cold, whose complexion has assumed an ashy colour, and from the cavity of whose wound the piercing dart has not been extracted and the accumulated blood has not been let out. Vertigo, delirium, prostration, unconsciousness, languor, heat, looseness of the limbs, epileptic fits, Urdhaváta, pain and other distressing symptoms of the deranged Váyu, discharge of blood resembling the washings of meat, and cessation of all organic functions of the body are the general symptoms, which are exhibited in connection with perforation of any of the bodily Marmas. Ulcers produced through the agency of two of the morbid principles of the body, or brought about through the concerted action of all of them, exhibit symptoms which are respectively peculiar to each of them. Ulcers appearing in young persons of judicious and moderate habits and in a season of the year in which the morbid principles acting as their exciting factors are spontaneously aggravated, and occurring in parts of the body which are easily accessible, readily yield to medicinal treatment. Ulcers possessed of features other than the foregoing ones, are very hard to cure. Ulcers brought about through the concerted action of the three Doshas and attended with the abovesaid supervening distresses baffle all medicinal treatment. A putrid condition of the cavity of an ulcer, as well as a discharge of blood or pus from

its inside, and exhalation of an offensive odours therefrom indicate that it is not yet aseptised. An ulcer whose cavity has assumed a tongue-like colour, studded over by healthy granulations, should be regarded as a cleansed (Shuddha) ulcer. An ulcer, which is marked by the absence of any discharge, and whose cavity has assumed a colour like that of a pigeon, and which has become firm, surrounded by crops of pustular eruptions, should be regarded as being granulating. Ulcers whose cavities have been entirely filled up and which are marked by the absence of any pain or swelling and whose cicatrixes have become of the same colour with the surrounding skin, should be regarded as healed up ulcers (Rudha Vranas). Ulcers appearing in lepers and in persons afflicted with diabetes or pthisis as well as in those suffering from the effects of any poison, or those which appear on pre-existing ulcers should be regarded as extremely hard to cure. An idiopathic ulcer secreting a discharge of fat, clotted blood, or of marrow should be regarded as beyond all cure, whereas a traumatic ulcer attended with a similar discharge may prove amenable to medicine. Exhalation of a smell like that of wine, Eagle wood, clarified butter, Champaka or lotus flowers, or of any other celestial or fragrant smell from an ulcer indicate the impending death of the ulcer patient. In cases of piercing of the arteries the bleeding becomes excessive. The discharged blood has a colour like that of a cochineal insect and the deranged and aggravated Vayu of the incidental wound produces blindness, convulsions etc., Piercing of any ligament (Snāya) produces curvature or archedness of the affected part of the body, with a gone feeling in the limbs, loss of functions of the part of the ligament affected and an intolerable pain, the incidental wound taking a long time to be healed up. The piercing of any fixed or moving bone-joints of the body is followed by an excessive and extremely painful swelling about, and loss of function of, the affected joint. Whereas in a case of piercing of a bone-shaft the pain

continues without respite during the whole day and night, and the patient fails to find relief in any posture whatsoever, Erysipelas, paralysis, stiffness and numbness of veins or arteries, convulsions, swooning, mania, fever with an excruciating pain in the wound, excessive thirst, paralysis, of the mandibles, cough, vomiting, dysentery, hic-cough, dyspnoea, and shivering are the sixteen distressing and dangerous concomitants of Sadyovranas.

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#### CHAPTER CXI.

DHANVANTARI said:—Now hear me, O Sushruta, discourse on the Nidānam of Shārira Vranas. (Idiopathic ulcers). Vranas may be divided into two classes such as the Sharira and Aguntaka (traumatic) ones. Ulcers originating through the agency of the aggravated morbid principles of the body, are called Sharira (Idiopathic) ulcers, while those that are due to the effects of blows with sharp-edged weapons are called Agantukas.

Ulcers due to the action of the deranged and aggravated Vāyu is marked by an aching, throbbing pain and a scanty discharge. It becomes hard and assumes a tawny brown colour. Pittaja ulcers are marked by a fetid smell and a discharge of fetid pus and give rise to thirst, and fever with a burning sensation in the body and an excited state of mind like that of intoxication. Kaphaja ulcers are characterised by a numbed pain and a greyish colour. They secrete a copious quantity of slimy discharge and are very slow to suppurate, a sensation of heaviness about their locations being also one of their specific traits. Ulcers, which have their origin in the vitiated blood, are marked by a copious bleeding, while

those, which are engendered through the concerted action of the three Doshas, or which appear on any of the Marma Sthānas of the body and are marked by an intolerable burning sensation within, although they are felt cold on the surface, or which are attended with cough, emaciation, prostration of the bodily strength and a distaste for food with a copious fetid discharge from their inside, should be regarded as incurable. Ulcers, which do not show any sign of healing inspite of the applications of proper remedial agents and measures, should be pronounced as incurable.

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## CHAPTER CXCI.

DHANVĀNTARI said :—Now hear me, O Sushruta, discourse on the Nidānam of fractures of bone-joints (Bhagnas), which may be divided into six kinds such as, the Utpishtam (Fractures brought about through the friction of two bones), Vishlishtam (dislocation), Vivartitam (Retroversion), Tirjakgatam (obliquely turned up), Kshiptam (displacement from sockets) and Adhah-kshiptam (such displacement in a downward direction). Bone-shafts lying between two bone-joints are called Kāndas, and twelve different kinds of fractures of bone-shafts (Kānda-Bhagnas) have been recognised in practice, which are called Karkataka (crab-like), Ashvakarna (horse-ear), Vichurnita (Smashed), Pichchhita (flattened) Chhallikā (splintered), Kānda-bhagna (bone-fractures), Atipâtitam (hung down), Majjâgatam, Sphutitam, Vakra (bent) and the two kinds of Chhinnam.

Incapacity of stretching or flexing the affected limb and its inability to bear the least touch (extreme sensitiveness) form the general characteristics of all kinds of fractured bone-joints.



The fracture of a bone-joint owing to the friction between its parts is called Utpishtam, which is marked by swellings on its both sides and a constant pain, which is aggravated in the night. An excruciating pain about each side of the fractured joint forms the specific trait of a case of the Vivartitam type. An excruciating pain is experienced about the bone-joint where a bone is dislodged from its joint and remains in an oblique position (Tirjakgam). An aching pain is experienced in the case where a bone is severed from its joint and is directed upward. An intolerable pain is felt about the affected bone-joint, and the two shafts of the bone are felt to be uneven and unequal in length in the Kshipta type of fractured bone-joint. Similarly, a broken bone, hanging down from its socket, furnishes the example of one of the Adhahkshiptam type. An aching pain is felt about the affected part and the one bone of the broken joint can be rubbed against the other.

The names of the twelve different kinds of fractured bones signify the shape and nature of the fracture in each. Looseness of the affected limb, pain and swelling about the fractured bone, a creaking sound on pressing the seat of the fracture, together with an aching, pricking pain in its inside, form the general features of all types of fractures. Impairment of digestion in a fracture-patient of a nervous temperament, fever, tympanites, suppression of the stool and urine, and want of proper care in reducing the fracture at the outset are the factors, which hinder the cure in fracture cases. Dislocation and fracture of the bones of the sacrum, as well as smashing of the bones of the thighs should be regarded as irremediable. Cases where the fractured bones have been wrongly reduced and reset at the outset should be likewise regarded as beyond all cure. The Bhanga (lit, fracture) of a bone of the Taruna class (gristle) consists in its bending or curvature, that of a bone of the Nalaka kind (hollow like tibial bones) consists in its bursting, that of a bone of the Kapāla kind (like

that of the forehead) consists in its breaking, while that of one of the Ruchaka kind (as a tooth) consists in its cracking or splintering.

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## CHAPTER CXCI.

DHANVANTARI said:—Now hear me, O Sushruta, discourse on the recipes of medicinal compounds of infallible efficacy, which I shall shortly enumerate for the good of all creatures. Ingestion of astringent, pungent, bitter, acid or parchifying articles of fare, anxiety, sexual excesses, physical fatigue, fright, grief, late hours, loud talking, carrying of inordinately heavy weights, undue application to any kind of work and fasting are the factors, which tend to aggravate the bodily Vāyu, which is naturally aggravated during the rainy season, after the digestion of food, and at the close of day. Similarly, ingestion of hot, acid, saline, alkaline, pungent and indigestible articles of fare in general, exposure to heat, and indulgence in cups and anger are the factors, which tend to aggravate the Pittam, which is spontaneously aggravated during the process of digestion, in summer and autumn, and at the middle part of the day or night. Ingestion of sweet, acid, saline, emulsive, cold, or heavy (of digestion) articles of fare, use of newly harvested rice, or of the flesh of animals that live in pools or in marshy places, want of physical exercise, day sleep, and sedentary habits in general are the factors, which tend to aggravate the Kaphah, which is spontaneously aggravated in the morning, just after eating and in the spring time. Roughness of the skin, contraction of the limbs, an aching sensation, tympanites, anæsthesia, horripilation, atrophy or

numbness of any part of the body, looseness of the limbs with a tawny brown complexion, increase of physical strength, or extreme prostration are the specific traits of the deranged and aggravated Vāyu, as well as of diseases due to its agency. Heat with a burning sensation in the body, redness and inflammation of the (affected part), exhalation of an acid, pungent, or cadaverous smell from the body, perspiration, thirst, vertigo, and epileptic fits, as well as jaundice or chlorosis form the specific features of the deranged Pittam. Gloss of skin with a sweet taste in the mouth, a sense of being packed in a wet sheet, œdema, coldness, heaviness, itching, somnolence, and a delayed crisis are the symptoms, which indicate the action of the deranged Kaphah. The presence of the combined symptoms of any two of these Doshas in a disease points to its Bi-doshaja origin, while a combination of all the three Doshas in a disease indicates its Sānnipātika origin. The human body is the receptacle of Doshas, Dhātus (fundamental organic principles) and Mālas (excreta.) A normal equilibrium among them is called health, while an increase or decrease of any of them is called disease. Blood, fat, flesh, myosin, bones, marrow and semen are called Dhātus; the deranged Vāyu, Pittam and Kaphah are called Doshas, while stool, urine, etc., are called Mālas. The Vāyu (nerve energy) is cold, light, subtle, parchifying and mobile; the Pittam (bile) is acid, pungent and hot, and brings on suppuration and diseases of the albumen and Glycogen; Kaphah (mucous) is sweet, heavy, slimy, shiny and emulsive. The Vāyu is principally located in the rectum and pelvis; the Pittam, in the digestive apparatus; and the Kaphah, in the stomach and head and about the bones (synovia). Things of pungent, bitter or astringent flavour aggravates the deranged Vāyu; saline, acid and pungent things aggravate the deranged Pittam, while sweet, saline and hot things aggravate the deranged Kaphah. Proper antidotes to these, administered in diseases, lead to

their subsidence, while they contribute to keep the normal equilibrium among the fundamental organic principles in health. A sweet taste improves the eye-sight and increases the quantity of Dhâtus and lymph chyle, while an acid taste is digestant, appetising and relishing. A saline taste is purgative, emetic, digestant, and liquefacient. A pungent taste is digestant, appetising, anti-toxic, anti-corpulent, and exciting. A bitter taste is a febrifuge, and is appetising, laxative, and refrigerant. An astringent taste is liquefacient, choleric, aperient and absorbant. A drug is the receptacle of taste, potency, and digestive transformation. The potency of a drug is either cooling or thermogenic. Digestive transformation (reaction undergone in the stomach by a thing after digestion) is either sweet or pungent. A physician, patient, nursing attendant and medicine form the four legs of a medical treatment, and an absence of any of these makes it abortive or impossible. The season of the year, the place (of residence), age, digestive capacity, physical temperament of the patient, as well as the state of his body and its strength, things he is accustomed to, and the nature of the disease and of the curative drug to be employed should be taken into consideration before commencing a medical treatment.

A well watered, well drained, hilly country, well shaded by forests, is called a *Jāngala* country in which hæmorrhage is found to be the prevailing disease. A marshy place, or a swampy country, in which Vāyu and Kaphah are naturally aggravated, is called an A'nupa country. A country, which partakes of the physical traits of both these kinds, is called a Sādhārana country. Infancy extends to the sixteenth year of a person, youth extends thence forward to the seventieth year, and after that is the old age. The Kaphah predominates in infancy; the Pittam, in youth; and the Vāyu, in old age. Surgical operations should be done with the help of cauterisation of both kinds (fire and alkali) on infants and old men. An emaciated frame should be tried to be made

stout; a corpulent body should be tried to be reduced in bulk. An active, muscular frame is all that is to be desired in life. The strength of a person should be inferred from his sustaining power, physical work and cheerfulness of mind. A healthy man is possessed of an indomitable energy and courage. Even food and drink, which are ordinarily calculated as unwholesome, should be regarded as congenial to persons in whom they fail to produce any distressing symptoms. Váyu-generating, Pitta-generating, or Kapha-generating food, exclusively taken by a person, makes his physical temperament marked by a preponderance of Váyu, Pittam, or Khaphah, hence one should partake of a mixed kind of diet. A man of Vátika temperament has a sinewy frame and sparse hairs, is of a volatile disposition, and talks much in dreams. The hair of a man of Pittaja temperament becomes prematurely grey. He is irritable and fair-complexioned, easily perspires and dreams of fire in sleep. A man of Kaphaja (phlegmatic) temperament is possessed of a crown of glossy hair, is of a somewhat sluggish disposition, and dreams of water in sleep. A man of a bi-humoural temperament is possessed of mental and physical traits peculiar to each of those humours. The digestive capacity of a person is either sluggish, sharp, irregular, or normal; and of these four kinds the normal one is to be preferred. In the irregular kind measures and remedies calculated to subdue the deranged Váyu should be employed, while in sharp and sluggish forms, Pitta-subduing, and Kaphah-destroying remedies should be respectively employed. Indigestion, is the parent of all diseases; and there are four forms of indigestion such as, the A'ma, Amla, Rasa, and Vishtambha. In the A'maja form vomiting should be induced with the administration of Vacha and salt.

In the Amla form of indigestion, which is marked by the non-emission of semen, vertigo, swoonings, etc., the remedy consists in drinking cold water, and inhaling cold air.

In the indigestion of undigested lymph chyle (Rasa), which begets an aching pain in the limbs, with a numbed, confused feeling in the head and a distaste for food, the patient should be advised to forego all food and drink, and to take a sleep in the day. In the Vishtambha form of indigestion, which is marked by tympanites, colic, and suppression of stool and urine, diaphoretic measures should be employed, and solution of common salt should be internally administered. The three forms of indigestion (A'ma, Amla and Vishtambha) should be regarded as respectively due to the actions of the deranged Kaphah, Pitta, and Váyu. A prudent man, (suffering from indigestion), should plaster his abdomen with a paste of Hingu, Trushana, and rock salt, and enjoy a siesta in the day, inasmuch as these measures are found to be curative in all forms of indigestion. Hosts of bodily ailments result from the use of unwholesome food, hence one should refrain from taking any food that proves incongenial to one's system. A potion of honey and warm water acts as a digestant, and milk is incompatible with Karira, fish and milk-curd. The group of drugs, which is known as the major Pancha Mulam and which consists of Vilva, Shonyâka, Gâmbhâri, Pâtalâ, and Ganikarikâ, is appetising, and subdues the deranged Váyu and Kaphah. The group of drugs, which is known as minor Pancha Mulam, and which consists of Shâlaparni, Prishniparni, Gokshura, Vrihati and Kantakâri, is restorative and subdues the deranged Váyu and Pittam. These two groups of drugs jointly form what is called Dasha Mulam, which forms curative in Sânnipâtika forms of fever, cough, asthma, aching pain at the sides, and somnolence. Medicated oils and Ghritas, cooked and prepared with the aforesaid Dashamulam, as well as Dashamula plasters and pastes cure Sânnipâtika forms of diseases. Take water four times as much as the drugs, boil it down to its quarter part, add oil or Ghrita, four times as much as this drug-decoction, and milk to the weight of the oil or Ghrita, and drug-paste to

a quarter weight of the latter, and boil and cook it in the usual way. The medicated oil or Ghritam of Dashamulam, properly prepared (neither over nor under-cooked), should be employed as potions and clysters; that, which is over-cooked, should be used as unguents, while that which is under-cooked should be used errhines. This is the usual practice. A cure denotes the restoration of the gross body and its internal organs to their normal condition or functions, and a patient, whose vital energy is not at its lowest ebb, should be alone medicinally treated. A patient, who becomes hostilely disposed to his friends, elders, and physicians, and fondly attached to his enemies, and the functions of whose sense-organs have become perverted, should be looked upon as on the point of death. A patient, the bones of whose ankles, knee-joints, fore-head, jaws and cheeks have become loose and look hung down, would soon give up his ghost. A black tongue, sunk eyes and nose, black hung down lips and a fetid exhalation from the mouth are the symptoms, which indicate an approaching death.

Dhanvantari said :—For the knowledge of what is good or evil, I shall now discourse on the rules of food and drink. The red species of Shâli paddy (rice) destroys the three-Doshas, allays thirst, and arrests perspiration. Mahâshâli is highly restorative, and Kalabha is anticholeric and phlegmagouic, while Shastika is heavy (of digestion) and cooling, and destroys the three Doshas. Shyâmaka is parchifying, absorbant, anticholeric, and phlegmagouic, and generates Vâyû in the organism. The species of food grain such as Priyangu, Nivâra and Koradushas, etc., are possessed of the same properties as the latter (Shyâmaka), Yava (barley) is cooling, anti-choleric, phlegmagouic and highly Vâyû-generating, while wheat (Godhuma) is constructive, cooling, palatable and Vayu-destroying. Mudga pulse is light, sweet, astringent, anti-choleric, phlegmagouic and alterative. Mâ-ha pulse is heavy (of digestion), aphrodisiac,

extremely strengthening and engenders the Pittam and Kapham. The species known as Rájamásha is non-aphrodisiac and destroys the three Doshas. Kulattha pulse cures dyspnœa, hic-cough and intestinal glands, and subdues the Váyu and Kapham. Kushthaka is cooling, astringent febrifuginous and styptic ; and Chanak (gram) generates the Váyu, destroys the Pittam, Kapham and blood (sic), and diminishes virile potency. Masura (lentil) is sweet, cooling (in its potency), astringent, and subdues the Kapham and Pittam. Sathina pulse is extremely Váyu-generating. Adhaki destroys Kapham and Pittam, Kápi-kachchha is highly spermatopoetic, Atasi is Pitta-generating ; and Siddhârtha, Kaphah and Váyu-destroying. Tilah (sesame) has a sweet and alkaline taste, and is emulsive, tonic, thermogenic and choleric. The rest of the seeds (*lit.* food grains) are parchifying or cooling in their potency and serve to impair the strength of the organism. Chitraka, Ingudi, Nálíka, Pippali, Madhu-Shigru, Chavya, Nirgundi, Tarkári, Káshamarda and Vilva are vermifuginous, appetising, light (of digestion), anti-choleric and phlegmagougic, Varshâbhu and Markara destroy the Váyu, and Váyu and Kapham in combination. Eranda is bitter and laxative, Kákamâchi destroys the three Doshas, Chángerí destroys the Váyu and Kapham, while Sarshapa, like Kaushambha, aggravates all the Doshas. Rájika engenders the Váyu and Pittam, Nadicha destroys the Kaphah and Pittam, Chuchchu is sweet and cooling, Padmapatram destroys the Doshas, Tripátam is extremely Váyu-generating, Kákshara destroys all the Doshas, Vastuka is extremely relishing, Tanduliya, like Pálankya and Choudrika, is anti-toxic, raw Mulakam generates the Doshas and Mucous in the intestines, while cooked it destroys Váyu and Kapham. Mature Karkotakam, like Vârtakam, Patolam and Kârabíllam, destroys the three Doshas, is delicious, and improves the voice ; Kushmándam is diuretic and relishing, destroys all the Doshas, and proves curative in cutaneous affections, urinary complaints, fever, cough, asthma and diseases of the Kapham



and Pittam. Kalinga Alâvuni is anti-choleric and Vâyû-generating, Trapusha and Ervârûka are anti-choleric and generate the Vâyû and Kapham, Vrikshâmla destroys the Kapham and Vâyû, and Jamvira destroys the Kapham and Vâyû. Dâdima (pomegranate) is astringent and Vâyû-destroying; Nâgarangaphalam is heavy of digestion, while Keshara and Mâtulunga are appetising and tend to destroy (the deranged) Kapham and Vâyû. Mâsha destroys the Vâyû and Pittam, while its rind is emolient, heat-making and Vâyû-destroying. Amalakam is sweet, relishing, constructive and aphrodisiac; Haritaki is relishing, appetising and favourably compares with the divine ambrosia. Like Aksha phalam, it is liquefacient and laxative, and tends to destroy all the Doshas. Tintidiphalam (tamarind) is liquefacient, laxative, acid (in its flavour) and subdues the deranged Vâyû and Kapham. Lakucham is sweet and pathogenic, Vakulam, is Vâyû and Kapham-subduing, and Vijapurakam is anti-spasmodic, proving efficacious in intestinal glands, cough, bronchitis and diseases of the deranged Vâyû and Kapham. Kapittham (horse-apple) is astringent, anti-toxic, and anti-pathogenic, ripe Kapittham is heavy of digestion. Immature Amram (mango) generates the Kapham and Pittam, raw-mango aggravates the Pittam, while ripe mango subdues the deranged Vâyû, and is tonic, cosmetic and spermatopoetic. Jamboline fruit is astringent, takes time to be digested, engenders the Vâyû and destroys the deranged Kapham and Pittam. Tinduka is Kapham and Vâyû-destroying, Vadaram destroys the Vâyû and Pittam, Vilvam engenders the Vâyû, and continues long undigested in the stomach, while Piyâlam subdues the deranged Vâyû. Tâlam, Râjâdanam, Mocham, Panasam and Narikelam (cocoanut) are sweet, emolient, heavy (of digestion) tonic, and spermatopoetic. Drâksha, Madhuka, Kharjuram and Kunkunni pacifies the enraged blood and Vâyû, while ripe Mâgadhis are sweet, laxative and curative of bronchitis and diseases of the deranged Pittam. Ardrakam is relishing, appetising and subdues the de-

ranged Kaphah and Vâyû, while Shunthi, Maricha and Pippali conquer the deranged Kapham and Vâyû, Maricha is anti-aphrodisiac, though several authorities attribute a contrary virtue to it. Hingu (asafoetida) conquers Kapham and proves curative in colic, intestinal glands, and tympanites. Yamâni (Ptychotis), Dhânyakam (corriander seeds and Ajâji (cumin seeds) are highly Vâyû and Kapha-destroying. Samdhavam (Rock salt) is aphrodisiac, improves the eye-sight, and destroys the three Doshas. Saubarchal salt is heat making in its potency and cures tympanites and angina pectoris. Vid salt is sharp and heatmaking, anti-spasmodic and Vâyû-subding. Romakam Salt is heavy, relishing and Vâyû-subding and leaves a slimy deposit in the vessels of the body. Yavakshâra (impure Nitrate of Potash) improves the digestive faculty, and proves curative in Jaundice and diseases of the heart and throat. Sarjikshâra (barilla) is sharp, caustic, appetising, and is used in bursting abscesses. Atmospheric water is light, refreshing, anti-toxic and Dosha-destroying. River water is parchifying (in its effect) and Vâyû-generating; tank-water, sweet and light; Vapi-water Kapha and Vâyû-subding; and Tadâga water, Vâyû-generating. Fountain water is palatable, digestant, phlegmagougic, light and parchifying (produces a condition of parchedness in the organism); well water generates the Pittam and is appetising; water that springs up from beneath the soil is Pitta-subding; water that is kept exposed to the sun, whole day, and is cooled by the moon beam, all night, acquires virtues identical with those of atmospheric water. Hot (boiled water) is beneficial in fever, bronchitis, and corpulency, and subdues the Vâyû and Kapham. Water, which is boiled and subsequently cooled down, destroys the three Doshas, while that, which is collected over night, generates or aggravates them (Doshas) in the system. Cow's milk is heavy, emulsive, rejuvenating, and Vâyû and Pitta-subding; that of a she-buffalo is heavier and more emulsive than the former, and impairs the digestive faculty.

that of a she-goat proves curative in blood-dysentery, cough bronchitis, asthma and diseases of the deranged Kapham. Woman's (breast) milk has a saline taste and proves beneficial in hæmorrhage and diseases of the eyes. Milk-curd is tonic, and aphrodisiac; it destroys the Vâyu and generate the Pittam and Kapham in the system. Cream, churned out of curdled milk, destroys the Doshas and cleanses the ducts of the body (Sratovishodhanam). Newly made butter cures lenteric diarrhœa (Grahani), hæmorrhoids, and facal paralysis, while preparations of stale butter are heavy of digestion and beget Keloid tumours and other cutaneous affections. Takram (a kind of whey), whose creamy substance has been removed, subdues the three Doshas and cures lenteric diarrhœa, œdema, hæmorrhoids Jaundice, dysentery and effects of any slow poison retained in the system. Clarified butter (Ghritam) is sweet, constructive, nerve-tonic, anticholeric and phlegmagougic; Ghritam made out of cow-butter improves the intellect and eye-sight, while a properly prepared and medicated Ghritam serves to destroy the three Doshas. Old Ghritam proves curative in hysteria, insanity, and epileptic fits. Ghritam made out of goat's butter, or of any other butter should be regarded as possessing identical virtues with that milk. Urine is an antitoxic vermifuge and subdues the deranged Kapham and Vâyu. Sesame oil is tonic, improves the growth of hair, subdues the deranged Vâyu and Kapham, and proves beneficial in Jaundice, Ascitis, cutaneous affections, hæmorrhoids, œdema, intestinal glands and urinary complaints. Mustard oil is anti-corpulent, vermifuginous, and phlegmagougic and cures Jaundicē and the deranged Vâyu. Linseed oil impairs digestion, and destroys the Vâyu and Pittam. Oil expressed out of Aksha seeds is anti-choleric, and phlegmagoguic, it improves the growth of hair and soothes the skin and the eyes. Honey destroys the three Doshas, and generates Vâyu in the system, and proves curative in hic-cough, bronchitis, vomiting, urinary

Shuskalis (

are aphrodisiac and heavy (of digestion), and improve the digestive faculty. Articles of fare made with cooked meat are constructive and tissue building: cakes are heavy of digestion, those, which are baked with oil, impair the eyesight, while those which are boiled with water are extremely hard to digest. Warm Mandakas are extremely wholesome; cold they take a long time to be digested. Drinks and after-potions (Anupânas) are refrigerant, and those, who follow the proper rules as regards drinks and Anupânas, know no disease and enjoy a sort of immunity from poisoning. The taste or touch of a cold poison, resembling the neck of a peacock in colour, produces mental anguish and discolouring of the complexion of a patient anywise handling it. The smell of such a poison produces obstinate ocular affections, yawning, shivering, etc., which baffle the skill of even the best of physicians.

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### CHAPTER CXCIIL.

DHANVANTARI said:—There are eight forms of fever, in consideration of their Dosha-born or traumatic nature, as well as of cases in which the deranged Vâyu, Pittam, and Kaphah act in couples or in entire concert. Water cooked with Musta, Parpata, Ushira, Chandana, Udichi and Nâgara and subsequently cooled down should be given to a fever-patient for the alleviation of heat and thirst.

A febrifuge decoction of Nâgaram, Devadâru, Dhânyakam, Vrihati and Kantakâri should be given to a fever patient. A decoction (Pâchanam) of the Aragvadha, Musta, Tikta, and Granthika proves efficacious during the immature stage of fever attended with colic. A compound of Madhuka pith,

Sindhuttha, Vacha, Usana, and Kaná taken in equal parts and pounded together should be given as an errhine for rousing up the patient from an unconscious state. A purgative decoction of Trivrid, Vishala, Triphalá, Katuká and Aragvadhá, saturated with an alkali, proves curative in all types of fever. A decoction of Mahaushadha, Amrita, Musta, Chandana, Ushira, and Dhanyakam, administered with the addition of sugar and honey, cures tertian ague. Clusters of Apármárga flowers tied with seven strings of red thread round the waist of a patient on a Sunday, cures tertian ague (Tritiyakam.) A recitation of the Mantra, "a sonless ascetic died on the north bank of the Ganges, I offer libations of water with sesame seeds unto him," proves curative in Aikáhika form of intermittent fever. A Ghrítam properly cooked with the expressed juice and paste of Guduchi, Triphalá, Vrisha, Mridviká and Valá acts as a good febrifuge. Similarly, a decoction of Dhátri, Shivá, Kaná and Vanhi cures all forms of fever. Now hear me discourse on the drug-compounds, which prove remedial to-Jvaratisára (fever with dysentery). A decoction of Prishnī-parni, Valá, Vilva, Nágaram, Utpalam, Dhányakam, Páthá, Indrayava, Bhunimva, Musta, Parpata and Mahaushadham cures fever with mucous dysentery. A decoction of Nágaram Ativishá, Musta, Bhunimva, and Vatsaka proves curative in all forms of fever and dysentery. Water boiled and cooked with Musta, Parpatáka, Udichya, and Shringavera, and subsequently cooled down, may be advantageously given as a drink in all forms of dysentery. Similarly, Shálaparni, Prishniparni, the two kinds of Vrihati, Katakárika, Valá, Shvadanstrá, Vilva, Páthá, Nágara, and Dhányakam may be administered with diet in all forms of the same disease. Bela fruits or the inner pulps of mango-stones, taken with treacle or honey, or Kutajá bark taken with Kaná proves beneficial in dysentery. A decoction of Vatsaka, Ativishá, Vilva, Kaná and Kasháyaka cures dysentery with bloody mucous stool, attended with an extreme-gripping pain.

Guggulu taken with cow's urine conquers that form of nervous disease which is known as Urustambha.

A decoction of Dashamula, Gokshura, Shunthi, Eranda, Rásna and Nágara proves curative in Rheumatism and an aching pain in the limbs. A decoction of Valâ, Punarnavâ, Eranda, Vrihati, Kántakári and Gokshura, taken with castor-oil, subdues even the most virulent cases of nervous disorders. A solution of common salt, taken with asafoetida, proves curative in flatulent colic. An infusion of Triphalâ, Nimba, Yashtika, Katuka and A'ragvadha should be given with honey for the alleviation of colic, or of a burning sensation in the body. Triphalâ-water taken with Yashtikam cures the type of colic known as Parinâma Shula. A lambative made of iron-rust purified with cow's urine and Triphalâ-powder, honey, and clarified butter proves curative in all types of Shula (Gastralgia.) A pill consisting of two parts of Trivrit, four parts of Kṛishná, and five parts of Haritaki, taken with an equal quantity of treacle, removes constipation of the bowels. A compound consisting of powdered Haritaki, Yavakshâra, Pippali and Trivrit taken with clarified butter proves curative in Udâvarta (tympanites with suppression of the stool and urine). Pills consisting of Trivrit, powders of Haritaki and Shyámâ soaked with the expressed juice of Snuhi and then dried in the sun (Bhâvita), and taken with cow's urine, forms the best purgative and cures even the worst cases of A'nâha. A medicinal Ghritam, duly prepared with a paste of Tryashunam, Triphalâ, Dhánya, Vidanga, Chavya and Chitrakam, and taken with alkali, proves curative in the Vâtaja form of Gulma. Roots of Nágavalâ taken with milk, as well as Sauvarchala salt taken with half as much of Shivá-Ghritam should be regarded as a potent cure for all forms of diseases of the heart. A compound consisting of powdered Kánâ, Páshánabheda, Elâ and Shilâjatu taken with treacle and washings of rice is a potent remedy for all forms of strangury. A decoction of Amritâ, Nágara,

Dhâtri, Vâjigandhá and Trikantakam may be given with advantage to patients suffering from strangury, colic, or any disease of the deranged Váyu. Yavakshâra (impure carbonate of potash) taken with an equal quantity of sugar is almost a specific for all forms of strangury, in which the expressed juice of Nidigdhikâ may be also advantageously taken in combination with honey. Triphalâ-paste taken with rock-salt removes the suppression of urine in which disease a stick of camphor may be introduced into the urethra for inducing the flow. Decoctions of Shigru-roots administered lukewarm lead to the disintegration and falling off of stones in the bladder, or of urinary concretions. The expressed juice of Dhâtri and Nishâ taken with honey is almost a specific remedy for all forms of urinary complaints (Mehas). A decoction of Triphalâ, Dâru, Dârvi, and Avja taken with honey proves beneficial in all types of Meha. Wishing to be stout a person should renounce late hours, sexual congress, physical exercise, and anxiety. Food into the composition of which barley or Shyâma grains largely enter, as well as sweet drinks contribute to the stoutness of the body. Hot food or hot Mandas, or fried barley-powder taken with honey, or compounds made of Chavya, Jiraka, Vyosha, Hingu, Sauvarchala salt and Amala are anti-corpulent in their effects. A medicinal Ghritam duly cooked with four times as much water, twice as much Chitrakam and Utpalam, and cow's urine should be internally administered to an Ascites-patient. Ten Haritakis, successively increased, each day, and taken for ten days with milk, prove curative in Ascites. Use of such a thousand Haritakis while living on a milk, Yashthika, or rice diet prove curative in dropsy due to splenic enlargement. They are extremely constructive and life-prolonging in their efficacy. A medicinal Ghritam cooked with the admixture of the expressed juice of Punarnavâ should be regarded as a potent cure for œdema and



anasarca. An œdema or Anasarca-patient should do well to take Pippali through the vehicle of milk or cow's urine, or Abhyayâ and treacle. Castor oil, taken with a decoction of Valâ cures hernia, attended with distension of the abdomen and an aching pain. Oil of black Uravaka cooked with the paste of Pathyâ and taken with Krishnâ and rock salt proves efficacious in Vridhhi Roga. The expressed juice of Nirgundi roots used as an errhine cures Scrofula; fomentations with decoctions of Snuhi and Gambhirikâ leads to the resolution of tumours. Plasters of pasted Hasti-Karna and Palâsha prove curative in scrofula; plasters composed of Dhushra, Eranda, Nirgundhi, Varshâbhu, Shigru and Sarshapa pasted together are known to cure cases of long-standing Elephantiasis. Plasters of Hingu, Shobhânjana and Sindhuttha cure Vidradhis-(abscesses). Plasters of Sharapunkha made with honey bring about the healing of an ulcer; plasters of Nimva leaves help its asepcision. A wise physician should employ a decoction of Triphalâ, Khadira, Dârvi, and Nyagrodha for washing all cuts, ulcers or Sadyao Vranas attended with an aching pain. Plasters of Yassthimadhu mixed with warm clarified butter would prove efficacious in all forms of traumatic ulcers. In all traumatic ulcers (cuts, wounds, etc.) cooling measures should be at once resorted to for alleviating the heat of the enraged blood and deranged Pittam of the locality, for which purpose the part may be washed with a decoction of Bamboo-bark, Eranda and Shvadanstrâ, mixed with honey; a solution of Hingu with rocksalt, or a decoction of Yava, Kola, and Kulatha pulse without the addition of Ghritam, internally administered, lets out the blood incarcerated in any of the wounded Kosthas (chambers) or viscera of the body. Arishta (medicated wine) of Karanjâ, or the expressed juice of Nirgundi proves curative in ulcers and worms in the intestines. Pills made of powdered Triphalâ and Guggulu remove constipation of the bowels and cure ulcers. A medicated oil cooked with the expressed

juice of Durvā grass, Kampilla, and the paste of Darvitvacha is one of the most potent healing remedies in ulcer cases.

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#### CHAPTER CXCV.

DHANVANTARI said:—Now hear me, O Sushruta, discourse on the nature of the medical treatment to be adopted in cases of sinus. Sinuses should be first opened with the knife, after which remedial measures mentioned in connection with ulcers should be employed. A medicated Ghritam cooked with the admixture of Guggula, Triphalā, Vyosha and Mānsa cures sinus, fistula in ano, bad or malignant sores, as well as colic. A medicated oil cooked with the admixture of the expressed juice of Nirgundi cures sinuses, and malignant ulcers; used both internally and externally this oil proves efficacious in Pāma. Pills consisting of three parts of Guggulu, five parts of Triphalā, and one part of Krishnā prove curative in œdema, intestinal glands, hæmorrhoids and fistula in ano. In cutting of the vein of the penis, as well as in syphilis, suppuration of the sore is to be primarily guarded against in as much as suppuration in these cases may ultimately lead to the sloughing off of the organ. A decoction of Guduchi, Maṛicha, Nimba and Patola leaves may be advantageously given with catechu and bdellilium in Syphilis. Burn down Triphalā to ashes in an iron pan, charred Triphalā applied with honey to syphilitic sores brings about their healing almost that very day. A medicated Ghritam cooked with the admixture of a decoction or paste of Triphalā, Nimba, Bhunimba, Karanja, and Khadira proves curative in syphilis and in diseases of syphilitic origin. In a case of fracture of the bone, the

seat of the fracture should be first ascertained, which should be first washed with cold water then plastered with mire and bound with blades of Kusha grass. Milk, clarified butter, meat-essence, meat-soap, or soup of sesame seeds should form the diet of a fracture-patient. A patient suffering from the dislocation, fracture, or crushing of any bone would do well to live on a regimen of garlic and fried paddy, mixed with honey and sugar. Take equal parts of Ashvattha, Triphalâ and Vyosha, and Guggulu equal to their combined weight, and mix. This compound has the virtue of setting broken bones. Bleeding, and use of emetics and purgatives are recommended in all forms of cutaneous affections. A decoction of Vacha, Vâsâ, Patola, and Nimba, or Phalini-bark, taken with honey, subdues the deranged Vâyu, and is a good constructive remedy. Purgings should be induced with the administration of a compound of Trivrit, Danti and Triphalâ. A medicated oil cooked with the admixture of realgar and black pepper proves efficacious in all forms of cutaneous affections, and plasters composed of these two drugs may be used in all forms of Kustha (skin disease) with advantage in which the patient should take every day five Myrobalans in combination with treacle. Plasters composed of Karanja, Tagara, and Kushtham pasted together with cow's urine, and rubbing of the affected part with Karavira after anointing it, prove curative in cutaneous affections. Similarly, plasters composed of Haridrâ, Malayam, Râsna, Guduchi, Tagara, A'ragbadha and Karanja, or of realgar, Vidanga, Vâguji, Karanja and Sarshapa, pasted together with cow's urine, destroys cutaneous affections as the sun destroys darkness. A plaster composed of Vidanga, Airagaja, Kushtha, Nishâ and Sindhuttha pasted together with cow's urine cures Ring-worm. Plasters composed of Prapunnâd-seeds, Dhâtri, Sarjarasa and Snuhi pasted together with Sauvira wine may be advantageously used in rubbing the patches in cases of Ring-worm.

Plasters composed of A'ragvadhā leaves pasted with A'ranālam proves curative in ring-worms, keloid tumours, and psoriasis. A compound of Tilam, Triphalā, Vyosha, Bhallātaka, sugar, honey and clarified butter taken in equal parts, is highly possessed of constructive and aphrodisiac properties, which may be given with benefit to patients, suffering from any form of cutaneous affections. A lambative consisting of Vidanga, Triphalā, and Krishnā pounded and pasted together with honey covers urinary complaints (Mehas), skin diseases, intestinal worms, sinuses, and fistula in ano within the range of its therapeutic application. He, who takes Abhayārishtam (urine of Myrobalan), or Amalaka and Nishā for a month, is sure to get rid of all kinds of skin diseases. Burn to ashes the sprouts of Amra and Khadira trees in an iron pot. Ashes thus prepared together with powders of Aksha, taken through the medium of honey and the expressed juice of Dhātri, proves curative in all forms of cutaneous affections. This medicine is also possessed of a good rejuvenating efficacy. A decoction of Dhātri and Khadira taken with Valguja speedily cures even the most obstinate type of leucoderma. Oil of Bhallātaka taken for a month cures all forms of leprosy; solution of catechu taken every day with food or drink cures all forms of skin-diseases. A medicated Ghritam cooked with a decoction and paste of Vāsā, Guduchi, Triphalā, Patolam, Kārānjakam, Nimba, Asanam, and Krishna Vetasam proves curative in all forms of skin diseases, and enables its users to live up to a hundred years. This Ghritam is called Vajrakam Ghritam. Take the expressed juice of Durvā grass and four times as much oil, cook it in the usual officinal method; external applications of this oil cures itches, Pamā, etc. An oil duly cooked and prepared in combination with Druma-bark, Tvak, Arka, Kushtam, rock salt, Gamvirikā, and cow's urine proves curative in ulcers and skin diseases. A decoction composed of Vāsā, Amrita, Parpatakam, Nimba, Bhunimba, Markara, Triphalā, and Kulattha pulse, taken with

honey, cures Amlapittam (acidity). A decoction of Triphalā, Patolam, and Tikta, taken with sugar and Yashtimadhu cures fever, vomiting and acidity. Vāsā-Ghritam, Tiktaghritam, Pippali-Ghritam and Gudā-Kushmāndam should be employed in Amlapittam. Pippali taken with honey cures acidity, a confection made of Pathyā, Pippali, and treacle conquers impaired digestion and diseases of the deranged Kapham. Cook a Ghritam in the usual way with a paste of Ajāji, and Dhānyakam. This Ghritam cures impaired digestion with a non-relish for food, as well as vomiting and diseases of the deranged Pittam and Kapham. A decoction of Pippali, Amrita, Bhunimva, Vāsaka, Arishta. Parpata and Khadira proves curative in carbuncles with fever. Clarified butter in admixture with the expressed juice (Rasa) of Triphalā and Trivrit should be given as a purgative in Erysipelas with fever. A decoction of Khadira, Triphalā, Arishta, Patolam, Amrita, and Vāsaka, proves curative in measles and small pox. Dusting of the affected part with garlic-powder proves beneficial in carbuncles, Erysipelas, itches, Mashaka and other cutaneous affections. In Charkilas, Jatumanis, Mashaka (described before) the affected part should be first scarified and then cauterised with fire or alkali. Plasters composed of Nili, and Patola leaves cures Pāshāna-grādhava (parotitis), oil cooked with Gunja berries and the expressed juice of Bhringarāja cures the form of cutaneous affection known as Kapāla Kushtham. A compound consisting of the inner pulps of mango stones, Triphalā, Nila, Bhringarāja, Kandupāk and iron dust mixed with Kānjika imparts a black gloss to grey hair. Cook a Kudava measure of oil with two Prastha measures of the expressed juice of Parna leaves, milk, Isha and Arka. The oil thus prepared removes the greyness of hairs even of old men. Gargles of Triphalā-decoction, or of one consisting of chamber soot, nitrate of potash, Pāthā, Vyosha, and Rasānjanam should be held in the mouth in stomatitis

and affections of the mouth. Honey saturated with powders of Lodhra, Triphalâ, and Chitrakam, held in the mouth, cures diseases of the throat and the teeth. Gargles consisting of a decoction of the five astringent leaves *viz.*, Leaves of Patola, Nimva, Jamvira, A'mra, and Mâlati, should be regarded as the best in diseases of the mouth. The expressed juice of Lasuna, A'rdrakam, Shigru, Pârula; Mulakam, or Kadali, administered lukewarm, forms the best ear-drop in Otagia. In acute Otitis, attended with noise in the ears and a shiny discharge, the expressed juice of Snuhi should be poured into the tympanum, after dusting it with powdered rocksalt. Oil cooked with the expressed juice of Jâtipatram, as well as Shunthi-oil, or warm mustard oil proves most efficacious in relieving earache. Milk cooked in combination with the drugs of the Panchamula group, as well as a compound of Chitrakam, Haritaki, and treacle, or a Shadanga soup (jusa) proves curative in cases of catarrh. By taking a light diet (lit. fasting) for five days in succession a man can get rid of the disorders of digestion, catarrh, fever, ulcer and inflammatory diseases of the eyes. Drops of the expressed juice of Dhâtri, poured into the eyes, allay the local inflammation; and the same result may be obtained by using honey and rocksalt with a solution of Shigru, Dârvi, and Rasânjanam pasted together. A plaster composed of Haridrâ, Daru-Haridrâ, Rasânjanam, Gairikam and rock-salt pasted together and applied around the eyes relieves ocular affections. Plasters of Abhayâ fried with melted butter, or of Triphalâ pasted with milk, or a luke-warm solution of a paste of Sunthi, Nimva leaves and an extremely small quantity of rocksalt poured into the eyes in the manner of an eye slave, proves efficacious in all forms of ocular complaints. A decoction of one part of Abhayâ, two parts of Aksha, and one part of Amritam, or a lambative of these drugs made with the admixture of honey and clarified butter, and sticks made of Chandana, Triphalâ, Puga, Palâsha and Tarumula pasted together with water cure all forms of Timira.

Plasters of Maricha pasted with milk curd and applied in the manner of a collyrium cures all forms of Timira. A Ghritam cooked with the admixture of a paste and decoction of Triphala and milk, and taken at the evening, speedily cures all forms of Timira. Pills made of Pippali, Drākshā, iron-powders and rocksalt, pasted with the expressed juice of Bhringarāja, prove efficacious in hæmorrhoids, cataract, urticaria and ocular affections. Pills made of Trikatu, Triphalā, rock-salt, Manah-shila Ketakam, Shankhanābhi, Jāti flowers, Nimba, Rasānjanam and Bhringarāja, pasted together with milk, honey and clarified butter, prove curative in all forms of ocular affections. Eranda-roots or Muchukunda flowers, pasted with milk or Kānjikam, and applied as plasters over the forehead, instantly cure headache. A medicinal oil cooked in combination with Shatānga, Eranda-roots, Ugra, Chakra, and Vyāghri, each weighing a Pala weight, and used as an errhine, proves curative in Timira, in diseases of the deranged Vāyu and Kapham, and in diseases of super-clavicular regions. A compound of Vishvam, Pippali and rock-salt, taken with salt and treacle, proves curative in Bhuja-stambha (Ebb's paralyais?) and diseases of the super-clavicular regions. Errhines should be freely employed in combating all forms of Suryāvarta (a type of Cephalagia). A decoction of the drugs of the Dashamula-group mixed with rock-salt and clarified butter should be employed as an errhine in Suryāvartam. A woman suffering from an attack of leucorrhœa of the Vātaja type should take a compound of Sauvarchala salt, Ajāji, Madhukam, and Nilotpalam, pasted together with milk-curd, and sweetened with honey. In the Pittaja form of leucorrhœa the expressed juice of Vāsaka, or Guduchi or Amalaka seeds pasted with water and sweetened with honey and sugar should be administered. For the alleviation of Pāndu type of leucorrhœa a woman should take the expressed juice of A'malakam, and honey, or that of the Kārpāsa roots in combination with the washings of rice

A paste of Tanduliyakam roots and Rasânjanam taken through the vehicle of rice-washings and honey cures all forms of leucorrhœa. Kusha roots pasted with rice-washings and taken through the same medium conquer all forms of leucorrhœa.

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## CHAPTER CXCIV.

DHANVATARI said :—Now hear me, O Sushruta, discourse on the threapeutics of diseases peculiar to the female sex. In all forms of Yoni-vyâpat (such as Vaginitis, etc.,) measures calculated to subdue the deranged Vâyu (soothe the irritated nerves) should be at once resorted to. A compound of Vacha, Upakunchikâ, Jâti, Krishnâ, Vâsakam, rocksalt, Ajamodâ, Yavakshâra, Chitrakam and sugar pasted with water and well stirred, and fried with clarified butter, alleviates pain at the sides and in the vagnia, and removes hæmorrhoids and intestinal glands (Gulmas). A plaster of pasted -Vadari leaves applied to the affected locality proves curative in rupture of the perineum and vagnia; a plaster of Lodhra and Tumvi-phalam gives firmness to the vaginal muscles. A medicinal Ghritam prepared with the admixture of the expressed juice of Pancha-pallavas, Yashti, Arka, and Mâlâti flowers, heated in the sun, removes the bad odours of the vagina and cures leucorrhœa. Javâ flowers pasted with Kânjikam, a Prâstha measure of Jyotishmati leaves pasted with the same substance, Durvâ grass pasted with water, Chitrakam pasted with sugar and water, and powders of Dhâtri, Anjana and Abhayâ taken with water arrest the catamenial flow. Errhines or potions of milk and Lakshanâ-juice during the menstrual period (four to twelve days after the suppression of the flow)



lead to the conception of a male child. A half A'dakam measure of milk cooked with Ashvagandhâ and clarified butter should be taken by a woman desiring male offspring ; by taking Vyosha and Kesharam with clarified butter even a sterile woman may enjoy the pleasures of motherhood. Milk cooked in combination with the roots of Kusha, Kâsha, Urubak and Gokshura and sweetened with sugar should be employed for the alleviation of uterine or abdominal colic of pregnant women. Plasters of Pâthâ, Lângali, Apâmârga, or Kutaja applied to the surface of the reproductive organ of an *enciente* lead to a speedy and easy parturition. Potions containing Yavakshâra and decoctions of Dashamulam tend to remove all post-parturient pain. Powders of Shâli rice taken with milk should be regarded as possessed of a highly galactogougic virtue. For the purification of the milk of a wet nurse the expressed juice of Vidâri flowers or of Kârpâsa roots, or Mudga soup, which acts as an elixir, may be given with advantage. A lambative composed of Kushtha, Vach, Abhayâ, Brâhmi, and Madhukam pasted together and mixed with honey and clarified butter should be given to a babe for the purpose of improving its intellect and complexion, and of increasing the duration of its life. In the absence of mother's milk, goat's milk or cow's milk may be safely given to a child ; and a swelling about its umbilicus should be alleviated by fomenting the part with a piece of heated clay. A compound of iron, Mustakam, and Ativishâ should be administered in fever with cough and vomiting ; a decoction of Musta, Shunthi, Vishâ, Aruna, and .Kutaja proves curative in dysentery. A compound of Vyosha, Mâtulunga and honey cures hic-cough and vomiting. A compound of Kushtham, Indra-yava, Siddhârtha, Nishâ and Durvâ proves efficacious in all forms of cutaneous affections ; and a bath in a decotion of Mahâmunditîkâ and Udichyâ proves beneficial in desêases due to the influences of malignant planets. The body of such a patient should be

smeared with a paste of Saptachchhada, Abhayâ, Nishâ, and Chandanam, or he should be made to wear Vachâ, Rudrâksha, lotus seeds, Shankha, or iron on his person. Magical practices and offerings etc., for the good health and well being of a child, should be done by reciting the Mantra, Om, Kam, Tam, Pam, Sham, obeisance to Vainateya. Om, Haum, Ham, Hah. Om, Hrim, O ye malignant planets (disease-spirit), that afflict a child, graciously accept these offerings and renounce your hold upon the child. Shirisha-roots taken with the washings of rice tend to neutralise the effects of an imbibed poison; while white Varshâbhu taken through the same medium proves curative in cases of snake-bite. A compound of Tanduliyam, chamber-soot, Nishâ, and rock salt, pasted together with milk curd and taken with honey, acts as a good anti-toxic remedy. The expressed juice of Ankota-roots mixed with clarified butter acquires a good anti-toxic virtue. A medicine, which arrests disease and decay, is called a Rasâyanam. Persons desiring to use a Rasâyanam should take Abhayâ (Myrobalans) with rock salt, sugar, Shunthi, Râsna, honey and treacle respectively during the rains, autumn, winter, spring and summer. A single Abhayâ taken after the completion of digestion, two Vibhitakis taken immediately before eating, and four Dhâtris taken with honey and clarified butter immediately after eating enable their users to live up to a hundredth year. Ashvagandhâ taken with milk and clarified butter conquers a host of bodily ailments. By taking the expressed juice of Mandukapadi, Vidâri, Amritâ, as well as sesame, Dhâtri and Bhringarâja, one is able to live up to a hundredth year. A compound of Trikatu, Triphalâ, Vanhi, Guduchi, Shatâvari, Vidanga, and iron-powders (oxide of iron) taken with honey serves to kill a host of diseases. A compound of Triphalâ, Kanâ, Shunthi, Guduchi, and Shatâvari, treated in the manner of a Bhâvanâ with the expressed juice of Bhringarâja etc., acts as a general prophylaxis against disease. By daily

taking Vidâri-powders with honey, a man is enable to visit ten women, each night. A medicinal Ghritam cooked with the addition of ten times as much milk, or a Shatâvari-paste taken with sugar, honey and Pippali, acts as a good stomachic and digestant. Massage, lubrication of the body with oil or Ghritam, and applications of errhines, emeties and purgatives constitute what is technically known as the Pancha Karma. There are six seasons of the year, and each season lasts for a period of two months, in which warming one's self in fire or basking in the sun, and use of honey, milk or its modifications should be respectively used. Sexual congress is beneficial in winter (December, January); day sleep is injurious in spring (April and May). Exposure to moon-beams in Sharat (October and November) and excessive sleep during the rains should be avoided. Shâli rice, Mudga pulse, rain water and boiled water are always wholesome. Oil expressed out of Nimba, Atasi, Kusumbha, or Shigru seeds, as well as mustard oil, Mula oil, and Jyotishmati oil prove efficacious in cases of intestinal worms, cutaneous affections, urinary and kidney complaints and the type of Cephalagia due to the action of the deranged Vâyu and Kapham. Dâdima, A'malaki, Kola, Karmarda, Piyâlakam, Jamvira, Nâgaram, A'mrâtakam, and Kapittam generate the Pittam, destroy the Vâyu, and produce diseases, which are caused through the agency of the deranged Kapham. Kâla Jimuta, Ikshâku, Kutaja, Kritabadhanam, and Dhâmârgava combinedly form one of the most potent of emetic compounds, and should be always used for the purpose of inducing vomiting. A compound consisting of Vacha, Indrayava and Madana may be used for emetic purposes in the morning. Easy (loose) motions of the bowels should be attributed to the action of the (deranged) Pittam, normal motions of the bowels indicate a state of normal equilibrium among the fundamental principles of the organism, while constipation of the bowels is brought about through the

agency of the deranged Vāyu and Kapham. In cases, which indicate the predominance of the deranged Pittam, purgings should be induced with the help of Trivrit. A compound consisting of Trivrit, Nāgaram, and rock salt pounded together and taken with sugar and honey, or that composed of Haritaki and Vidanga pounded together and administered through the vehicle of cow's urine acts as a purgative. Eranda oil in combination with a decoction of Triphalâ, twice as much as the former, acts as a good purgative. In diseases indicating an extreme predominance of the deranged Vāyu, the patient should be first fed and then caused to belch out the ingested food. Hollow bamboo, stems, to the lengths of six, eight, and twelve fingers respectively, and with apertures to the girth of a Karkandu fruit, should be cut out and used for the purpose of applying enematas; the patient to be thus treated should be laid on his back during the application. This rule should be likewise observed in applying enematas of the Niruha class. The full, middle, and small doses of clysters (fluid to be syringed into the rectum) must not exceed six, three, and a half Pala weights respectively. One part of Pathyâ, two parts of Aksha, and four parts of Dhâtri pounded together and treated with the expressed juice of Shatâvari and Bhringarâja in the manner of a Bhâbanâ cure all distempers of the body.

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#### CHAPTER CXCVI.

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DHANVANTARI said:—The group of drugs known as Madhurâdi Gana, which are possessed of disease-killing properties, consists of Shâli, Yassthika, wheat, milk, clarified butter, honey, marrow, Shringâtakam, barley corn, Erbâru, Gokshuram, Gâmbhâri, lotus seeds, raisins, dates, Valâ, coconut,

A'tmaguptâ, Vidâri, Piyâlakam, Madhukam, Tâla, and Kushmândam. They alleviate epileptic fits and a burning sensation in the body, soothe the six organs, and being partaken of in exclusion of all other things, generate the Kapham, and worms in the intestines, and bring on cough, dyspnœa, with a sweet taste in the mouth, hoarseness, tumours, goitres, and elephantiasis, etc.

Dâdima, A'malakam, A'mram, Kapittha, Karmardâ, Mâtulunga, A'mrâtakam, Vadaram, Timûidi, milk curd, whey, Kânjikam, Lakucham, Amla-Vêtasam and Amla-lona form the acid group. The last named one, taken with Shunthi, acts as a good digestant, and stomachic. These acid fruits generate the Vâyû in the system, give rise to an increased secretion of the mucous membranes of the body, take a long time to be digested, and are possessed of considerable constructive properties. The acid taste exclusively partaken of produces tooth-edge, looseness of the limbs, a burning sensation in the heart and epigastrium, and establishes suppuration in excised or incised wounds, like a living fire.

The different kinds of salt, Yavakshâra (nitrate of potash) and barilla etc., form the saline group, which acts as a laxative, liquefacient and digestant agent, and gives rise to increased mucous secretion, and its potency readily expands through the whole organism. The saline taste exclusively partaken of tends to obstruct the vessels of the body, brings on resolution of tumours, and begets urticaria, œdema, erythematous eruptions, discolouring of complexion, Rakta-Vâtam, Pitta-raktam, virile impotency and diverse kinds of pain in the body. Vyosha, Shigru, Mulakam. Devadâru, Kushthakam, Lashuna, Valguja-phala, Musta, Guggulu, and Lângali, are pungent, appetising, cleanse the system of the morbid diatheses (Shodhi, it may also mean laxative) and conquer itches, skin-disease and the deranged Kapham. These things, exclusively taken, reduce corpulency, bring on physical lassitude, act as good vermifugious agents,

reduce the quantity of fat and semen in the system, and produce a burning sensation in the body. Kritamâla, Karira, Haridrâ, Indrayava, the sweet Kantakam, the sweet Vetram, the two kinds of Vrihati, Shankhini, Guduchi, Dravanti, Trivrit, Mandukaparni, Karavellakam, Vârtâku, Karavira, Vâsaka, Rohini, Shankhapushpi, Karkota, Jayantikâ, Jâti, Varunakam, Nimba, Jyotishmati, and Punarnavâ, are bitter in flavour, tend to set flow the arrested serum (free the venal circulation), are relishing, refrigerant, and laxative, improve the digestive capacity,\* and conquer fever, epileptic fits and itching sensations. These drugs, exclusively taken, dry up the excrementitious matter of the organism, and prove remedial in cases of wry neck, convulsion, cephalagia and ucler. The group consisting of Triphalâ, Shallaki, Jamvu, A'mrâtakam, Vata and its kindred species, Tindukam, Vakulam, Snâlam, Pâlankam, Mudga, and Chillakam are astringent, and absorbant, arrest local secretions, and produce granulations in ulcers. Exclusively taken, these drugs beget pain at the chest, fever, parchedness of the mouth, distension of the abdomen, and wry neck. Haridrâ, Kushtham, salt, Meshashringi, the two kinds of Valâ, Kachchura, Shallaki, Punarnavâ, Shatâvari, Agnimantha, Brahmadandi, Shvadanshtrâ, Eranda, Yava, Kola, Kulattha, Karshâshi, and Dashamulam, these drugs, whether severally or in combination, destroy the deranged Vâyu, and subdue the deranged Pittam and Kapham. The group consisting of such drugs as Shatâvari, Vidâri, Vâlakam, Ushira, Chandanam, Durvâ, Vata, Pippali, Vadari, Shallaki, Kadali, Utpatam, Padma, Audumvara and Patolakam acts as a good phlegmagogue. Haridrâ, treacle with Kushthakam, Shatapushpi, Jâti, Vyosha, A'ragvadha, and Lângali are possessed of the same virtue as the foregoing ones; clarified butter, oil, myosin and marrow are the best of all lardaceous substances. Persons desiring to improve their memory, intelligence and digestive capacity should regularly take clarified butter; Ghritam unmixed with any thing

should be given in diseases of the deranged Pittam, in combination with salts in diseases of the deranged Vāyu, and in admixture with Vyosha or alkalis in glandular affections, sinuses, worms in the intestines, and diseases brought about through the agency of the deranged Vāyu, or through the predominance of the deranged Kapham. Oil, which imparts lightness and firmness to the body, should be internally administered to patients suffering from extreme constipation of the bowels, to those whose fundamental organic principles have suffered a diminution through sexual excesses, carrying of inordinately heavy loads, excessive physical labour, and exposure to wind and water. It should be used in vaginal enematas, after cauterising a vein, in obstruction of the vessels of the body, for removing a parched condition of the organism, after fatiguing physical labour, and for making up any loss in the system. In connection with emulsive medicinal decoctions the full dose of oil should be understood as a Palam weight; three Aksha weight is the middling dose, and a half Palam weight is the smallest (Jaghanyam) dose. Hot water should be given with Ghritam, while it should be separately given to patients to whom oil may be prescribed. A man feeling himself thirsty after taking any kind of Ghritam or oil should drink hot water. Measures calculated to restore the deranged Vāyu to its normal condition should be resorted to with the help of any emulsive substance in respect of patients of good digestive capacity. Diaphoretic measures should be employed in respect of persons of extremely parched temperament, while parchifying measures should be adapted in cases of over-dose of an oil or Ghritam. A compound of Shyāmaka, Koradusha, or boiled rice, or Pinyākam, pasted with whey and made warm, should be used in fomenting the body of the patient, in diseases of the [deranged Vāyu and Kapham, or in those of the deranged Vayu, or in those of the deranged Kapham. Extremely corpulent, or weak patients,

as well as those of parched temperament, or suffering from epileptic fits should not be fomented at all.

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## CHAPTER CXCVII.

DHANVANTARI said:—Hear me, O Sushruta, who art well conversant with the nature of diseases, discourse on the preparations and efficacies of different medicinal oils and Ghritas. Cook a Prastha measure of clarified butter with an Aksha measure of each of the following drugs, *viz.*, Shankha-pushpi, Vacha, Soma, Brâhmi, Brahma, Suvarchala, Abhayâ, Guduchi, Atarushaka and Vaguchi, in combination with a Prastha measure of the expressed juice of Kantakâri and the same quantity of milk. This Ghritam is called Brâhmi Ghritam. It improves the intellect and memory. Cook a Ghritam with Triphalâ, Chitrakam, Valâ, Nirgundi, Nimba, Vâsaka, Punarnavâ, Guduchi, the two kinds of Vrihati and Shatâvari, or with as many of them as are available. This Ghritam may be used with benefit in all forms of disease. Cook half an A'dakam of oil with a decoction of a hundred Valâs and a paste of Madhukam, Manjishthâ, Chandana, Utpalam, Padmakam, Sukshmelâ, Pippali, Kushtham, Tvak, Elâ, Aguru, Keshara, Ashvagandhâ, and drugs of the Jivaniya group; cook it over a gentle fire, and keep it in a silver pitcher after cooking. This Ghritam, which is named as Râjaballabham, proves highly efficacious in all diseases of the deranged Vâyu, no matter what fundamental principle of the organism it might have affected, as well as in diseases of the deranged Kapham. Cook a Prastha measure of clarified butter with a Prastha measure of the expressed juice of Shatâvari and a Prastha measure of milk, as well as with the addition of the paste of a Karsha of each of the following



drugs, *viz.*, Shatapushpá, Devadâru, Mânsí, Shaileyakam, Valâ, Chandanam, and Tagaram. Hunch backs, dwarfs, maimed persons, deaf ones, or those suffering from Vyanga or Kushtham, as well as those who suffer from distortions of limbs in consequence of the enlargement of the bodily Vâyu, or meet disappointment during the middle part of an act of sexual congress, persons suffering from the imbecilities of old age, or from tympanites or dryness of the mouth, or from diseases affecting the skin, veins and ligaments have got a splendid remedy in this Nârâyana Tailam, the killer of all diseases, the recipe of which was formerly disclosed by Vishnu himself. Oils or Ghritas may be separately cooked in admixture with each of the following drugs, *viz.*, Shatâvari, Guduchi, Chitrakam, Vyosha, Nimba, the expressed juice of Nirgundi, Prasârini, or Kantakari, Varshâbhu, Valâ, Vâsaka, Phalatrikam, Brâhmi, Eranda, Yassthika, Bhringarâja, Mushali, Dashamulam, Khadira and Vata. Confection, pills, or pulverised compounds of the foregoing drugs, taken with honey, sugar, and clarified butter, or with water, prove curative in all diseases. The intelligent one, should cook a medicinal oil in combination with Chitrakam, Trivrit, Pâthâ, Malapum, Hayamâarakam, Sudhâ, Vacha, Lângalakim, Saptaparnam, Suvarchikâ, and Jyotishmali. This oil is called Syandanam Tailam and should be employed for the purpose of asepsising and healing ulcers, and especially in fistula in ano. The medicinal oil of great efficacy, which is called Chitrakâdyam Tailam, cures all diseases; cook mustard oil in combination with Ajamodâ, Sindura, Haritâlam, the two kinds of Nishâ, the two kinds of Kshâra, Phena, A'rdrakam, Sarala, Indra-Varuni, Apâmârga, Kadala and Kandala taken in equal parts with the addition of the usual quantity of goat's urine. This Tailam should be cooked over a gentle fire and with the admixture of cow-milk. The oil thus cooked and prepared is called Ajamodâ Tailam, which proves highly efficacious in scrofula and scrofulous sores. It induces satisfactory

suppuration in indurated or partially suppurated sores, and cleanse the suppurating ones. Healing, granulation and softening of ulcers may be brought about with the help of this Ajamodá oil, which is one of the most efficacious of medicinal oils, and cures a host of bodily distempers.

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### CHAPTER CXCVIII.

SUTA said :—Thus the holy Dhanvantari, who is an incarnation of Vishnu, discoursed on many a medicinal compound of infallible potency, which (Hari) formerly disclosed to Hara.

HARI said :—O Shankara, in all types of fever the patient should be made to fast and kept in a room protected from the wind. Boiled water should be given to him for drink. Dry fomentations prove efficacious in all forms of fever ; a decoction of Musta and Guduchi proves antidotal to the Vátajá type. A decoction of Durálabhá cures Pittaja fever, and hear that, a decoction of Shunthi, Parpata, Musta, Válaka, Ushira and Chandana proves remedial in the same type. A decoction of the Shunthi and Durálabhá taken with ghritam proves curative in the Kaphaja type of fever. A decoction of Shunthi, Válakam and Prapatam proves curative in all forms of fever. A decoction of Tiktá, Eranda, Guduchi, Shunthi, and Mustaka cures Pittaja fever ; now hear me enumerate the other medicinal compounds of infallible efficacy. A decoction of Válaka, Ushira, Páthá, Kantakári, Mustaka, and Devadáru acts as a good febrifuge remedy. O Shankara, a decoction of Dhányákam, Nimva and Musta taken with honey, or a decoction of Triphalá, Guduchi, and Patola leaves, internally administered, acts as an appetising, Váyu-subduing, and febrifuge medicine. Powders of Haritaki, Pippali, Amala and Chitrakam taken

with a decoction of Dhányakam, Ushira and Parpatam, or a decoction of A'malaki, Gudachi, and Chandanam taken with honey proves curative in all forms of fever. Now hear me, discourse on the medicina' compounds, which have the efficacy of subduing the Sánnipátika forms of fever. A decoction of Haridrá, Nimva, Triphalá, Mustakam, Devadáru, Katurohini and Patola leaves destroys Sánnipátika fever. Powders of Nágavalá, taken with a decoction of Guduchi, Pushkara, Nágaram and Kantákari subdues cough, asthma, etc. Hot water should be given for the alleviation of thirst in fever due to the action of the deranged Váyu and Kapham. Cooked Sháli rice reduced to the consistency of a soup, rice gruel, or Mudga soup should be given to a fever-patient for the subsidence of fever. Water boiled with Vishva, Parpatakam, Ushira, and Chandanam, and subsequently cooled down, should be given for the alleviation of fever, thirst and vomiting. A decoction of the drugs of the Panchamulam group proves remedial to Vátaja fever. A decoction of Pippali-mulam, Guduchi, and Vishva-bheshajam conquers Vátaja fever. A decoction of Nimva and Parpatakam, taken with honey, proves curative in Pittaja fever. The forehead and soles of the feet of a fever-patient, who can not be restored to consciousness even with the employment of ordinary restorative measures, should be cauterised with an iron rod. A purgative decoction consisting of Tiktá, Páthá, Patola, Vishálá, Triphalá, and Trivrit, taken with boiled milk, proves curative in all forms of fever.

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#### CHAPTER CXCIX.

THE DEITY said :—Plasters of the ashes of elephant's tusks and Rasánjanam pasted with goat's milk and applied for

seven days in succession, contribute to the growth of beards and mustachios. Oil, cooked with its quarter part of the expressed juice of Bhringarāja and Gunjá-powders, helps the growth of hair. For the cure of baldness (alopacea), first rub the scalp with a paste of Elá, Mánsi, Kushtham, and Murá, and then apply a plaster of pasted Guuja berries over it. Applications of plasters of the powdered pulps of mango stones impart a thickness and silky gloss to the hairs and prevent their falling off. Anointment of the head with a medicinal oil cooked with Vidanga, Gandha-páshána, and Manah-Shilá and with the admixture of cow's urine, four times its own weight, destroys lice and dandruff. O thou bull-riding deity, applications of freshly burnt conch-shell powders mixed with rubbings of lead and water to the scalp impart a raven like blackness to the hair. A hair dye composed of Bhringá-rāja, iron-dusts, Triphalá, Vijapurakam, Nili and Karaviram boiled with an equal quantity of treacle make the grey hairs of old men black again. Pulps of mango-stones, Triphalá, Nili, Bhingarāja, steel-powders, dissolved in Kānjika make a good hair-dye. Plasters of Chakramarda-seeds, Kushtham and Eranda-roots pasted with warm Kānjikam and applied to the scalp prove curative in all diseases of the head (cephalagia). A medicinal oil cooked with its quarter part of cow's urine and with the addition of rock salt, Vach, Hingu, Kushtham, Nāgeshvaram, Shata-pushpā, and Devadāru, poured into the ears, relieves earache. Similarly, ear-drops composed of rock salt and lamb's urine prove beneficial in otalgia with a fetid discharge, and germination of parasites in the tympanum.

Pourings of the expressed juice of the Mālati leaves, and cow's urine arrest fetid discharges from the ears. Rubbings of a plaster composed of Kushtha, Māsha, Maricham, Tagaram, Pippali, Apāmārga, Ashvagandhā, the two kinds of Vrihati, and mustard. Yava, and Tilam pasted with honey and rock-salt remove the numbness of the penis and

the arms. Mustard oil cooked with the admixture of Bhallatakam, the two kinds of Vrihati, and the fruit and barks of Dâdima trees should be prescribed for the purpose of getting the male reproductive organ elongated.

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## CHAPTER CC.

HARI said:—The expressed juice of the leaves of Shobhanjanam mixed with honey, and poured into the eyes, undoubtedly relieves all forms of ocular affections. Make a pill with the flowers of black sesame, Jâti flowers, Usha, Nimva, Amalâ, Shunthi, Pippali, and Tanduliyakam pasted together with rice-washings and dried in the shade. Rub this pill with honey and reduce it to a paste, apply this paste to the eyes in the manner of a collyrium. It cures blindness (Timira). Take black pepper and Nimva leaves, reduce them to a paste with the addition of cow's urine. It cures Timira, Patalam and night-blindness. Take four parts of powdered conch-shell, two parts of realgar and one part of rock-salt, reduce them to a paste with the addition of cold water, make them into pills and dry them in the shade. A pill, thus prepared, and pasted with water and applied along the eyes in the manner of a collyrium cures loss of sight, Patalam and agglutination of the eyes with slimy mucous (Pichchhitam). A plaster composed of Trikatu, Triphalâ, Karanja seeds, the two kinds of Rajani, and rock salt pasted with the expressed juice of Bhringarâja and applied in the manner of a collyrium cures loss of vision, etc. Atarushaka roots pasted with Kânjlakam and thickly plastered over the eyelids relieve aching sensations in the eyes. Decoctions of Shatadru, and Vâdâri roots internally administered relieve

pain in the eyes. An Anjanam composed of mustard oil, rock-salt and Apâmârga roots pasted together with milk and Kânjikam and prepared in a copper vessel, and applied to the eyes in the manner of a collyrium, removes, O Shankara, the agglutination of the eye-lids with mucous. This Anjanam (eye-salve) applied by reciting the *Mantrah*, Om, Dadru Sara, Krim, Hrim, Thah, Thah, Dadru Sara, Hrim, Hrim, Om, Um, Um, Sara, Krim, Krim, Thah, Thah, brings the A'dyas under the control of the applier. The application of an eye-salve composed of Vilvakam, and Nili-roots pasted together with water instantly cures the loss of vision. A stick made of Pippali, Tagaram, Haridrâ, A'malakam, Vacha and Khadira pasted together with water and applied to the eyes, proves curative in ocular affections. Dash cold water over the eyes while holding water in the mouth at morning, each day. This measure cures many an ocular affection. Fomentations of the eyes with vapours of warm goat's milk cooked in combination with the roots and leaves of white Eranda prove curative in the Vâtaja form of eye-diseases. A compound of Chandanam, Saindhava, Vridha, Palâsha, Haritaki, Patola flowers, and Chakrika pasted together with water, or Gupja-roots pasted with goat's urine and applied to the eyes in the manner of a collyrium removes blindness (Timiram). Lubrication of the body of a Chlorosis-patient with clarified butter containing rubbings of gold, silver and copper rods tends to bring about a cure. Smelling or eating of Ghoshâphalam proves curative in chlorosis. Errhines composed of a soluble compound of Haritaki, Alaktakam, Durvâ and Dâdima-flowers pasted with their own expressed juice cure nasal polypi and Vâtâraktam. O Thou blue and red bodied one, O Thou bull-riding deity, errhines composed of Jingini-roots pasted with their own expressed juice lead to the falling off of nasal polypi. A medicinal oil prepared with the admixture of Siktham saturated with the expressed juice of Dhushturam and Dhânyakam, and mixed with

Sarjarasa, Gairikam, rock-salt and Ghritam made out of cow butter proves remedial in ulcers, as well as in sloughing and splintering of the lips. Jâtipatram unmixed with Ghritam should be chewed by one, for the alleviation of the diseases of one's mouth; chewing of Kosha-seeds imparts a firmness even to loose teeth. Chewing of a compound consisting of Mustakam, Kushtham, Elâ, Yashthikam, Vâlakam, Dhânyakam and honey removes fetour in the mouth. Daily ingestions of bitter, pungent, or astringent Shâkas fried with oil remove the bad smell from the mouth and prove beneficial in cases of ulcerated gums. Gargles of Kânjikam mixed with oil, as well as those containing ashes of burnt betel lives prove curative in affections of the mouth. Chewing of Shunthi, as well as eating of a compound of Mâtulunga leaves, Ela, Yasthimadhu, Pippali and Jâtipatram pounded together, leads to the secretion of mucous from the mouth. Chewing of the clustered sprouts (Jatâ) of Shephâlikâ proves curative in Goitre; O Shankara, errhines of the expressed juice of Gihvika arrest hæmorrhage from the nose or the brain. A medicinal oil cooked with the admixture of the expressed juice of Shirisha seeds, and Haridrâ, four times as much as that juice, should be employed as errhines for the extinction of diseases of the head and throat. Chewing of Gunja-roots leads to the extinction of worms in the teeth. A decoction of Kâka-Janghâ, Snuhi, and Nili, sweetened with the addition of honey, kills worms that might have originated in, or invaded the teeth. Rubbing of the teeth with a Ghritam-cooked in combination with milk and the expressed juice of Karkata-pâda prevent their gnashing (destroys the tendency of gnashing the teeth). As an alternative, O Shiva, a paste of Karkatapâda alone should be applied to the teeth, or Jotishmati fruits pasted with water alone should be applied to them for three weeks in succession. or the pith (marrow) of white myrobalans pasted with water should be applied for removing the black

or yellow colour (tan or tartar) of the teeth. A cosmetic composed of Lodhra, Kumkum, Manjisthâ, Loha, Kâleyakam, barley, rice, and Yasthimadhu pasted together with water should be used by ladies for beautifying their complexion. Cook a Prastha measure of oil with two parts of goat's milk and a Karsha of each of the following drugs, *viz.*, Rakta-Chandanam, Manjishthâ, Lâkshâ, Yashtimadhu, and Kumkum. This Tailam is highly possessed of cosmetic properties; a week's application will impart a beautiful tint to one's complexion. A decoction of Shunthi, powdered Pippali, Guduchi, and Katakârikâ, acts as a good digestant and stomachic remedy, and tends to alleviate, O Thou, the lord of benighted spirits, the aching (rheumatic) pain brought about through the agency of the deranged Vâyu. A decoction of Karanja, Karkata, Ushiram, the two kinds of Vrihati, Katu-Rohini, and Gokshuram, internally administered, tends to relieve the sense of exhaustion or fatigue, and proves curative in Pthisis, consumption, Epileptic fits and Pittaja fever 'with a burning' sensation in the body. Milk cooked with powdered Pippali and taken in combination with honey, sugar and clarified butter cures cough, heart disease, and chronic intermittent fever. A Karsha measure of the combined drugs should be taken in preparing all kinds of drug-decoction; O thou bull-riding one, the dose of such decoctions should be determined in consideration of the age of the patient under treatment. The expressed juice of Kâka-Janghâ, as well as the serous fluid extracted from cow-dung, taken with warm milk, proves curative in chronic, intermittent fever. Milk cooked with Shunthi acts as a good febrifuge. Errhines composed of Yashthimadhu, Musta, Vrihatiphalam and rock salt pounded together is possessed of highly soporific properties. Similarly, errhines composed of Maricha pasted with honey, O Shiva, are possessed of the virtue of inducing sleep. O Shiva, Kâka-jangha roots are possessed of good soporific properties, and



a medicinal oil cooked in combination with Kânjikam and Sarja-rasa, applied with the admixture of cold water, instantly allays heat and burning sensation, and should be employed in alleviating the burning sensation of the body which characterises fever of contaminated blood (fever induced through blood-poisoning or Septecimia). A decoction of Shâli, Shaivâla, Agnimantha, Shunthi, Pâshâna-Bhedakam, Shobhânjanam, Gokshuram, Shobhânjanam roots, or Varuna and Chhannam, taken with Yavakshâra and Hingu, proves antidotal to diseases of the deranged Vâyu. O Shiva, a decoction of Pippali, Pippalimulam, and Bhallâtakam, internally administered, proves curative in colic and convulsions. External applications of a plaster composed of the earth of an ant hill cooked in combination with Ashvagandhâ. Mulakam and water alleviate the form of rheumatism known as Urastambha. Decoctions of Vrihati root internally administered cure Sanghâta-Vâtam. The expressed juice of the roots of A'rdrakam and Tagaram, taken with whey, cures the form of neuresthesnia whose specific trait is a tingling sensation, O Shiva, as the thunder bolt of Indra cleaves a tree. The expressed juice of Asthi-Samhâarakam taken, with a single meal, each day, or with meat soup cures nervous diseases and brings about the setting of broken bones. Powders of fried barley corn reduced to a paste with the addition of goat's milk and clarified butter, and applied to the soles of the feet, tend to allay the burning sensation of those localities. Plasters composed of honey, clarified butter, rock salt, treacle, Gairikam, Guggulu and Sarja rasa prove beneficial in cases of cracked soles of women and children. O thou bull-riding deity, clay-eaten soles of feet should be lubricated with mustard oil and heated over a smokeless fire. A medicinal Ghritam, cooked with the admixture of Sarja-rasa, Siktham, Jivakam and Haritaki, and applied to scalds or burns alleviates the incidental pain. Sesame-oil saturated with the ashes of burnt barley corn proves remedial to belbs,

blisters caused by a burn or scald. Plasters of Tilam, and Bhallâtam pasted with milk and mixed with buffalo butter, prove beneficial in ulcer cases; applied over the chest, or employed as errhines they alleviate angina pectoris and cardiac colic. O Shankara, bruises caused by blows of one's enemies are remedied by bandaging the spots with strips of clean linen saturated with cow-butter and powdered camphor. Sword cuts and arrow wounds, filled with the expressed juice of Amra-roots, are adhesioned and united by the first instance without producing any pain, pus, or inflammation. Similarly, sprays of clarified butter poured into freshly made sword-cuts or wounds bring about their adhesion and asepsision. Cuts and wounds are healed by applying plasters of Sharapunkha, Lajjâluka, Pâthâ, Chasa (the Bengal edition reads Vâsâ) and Mulakam pasted with water. The expressed juice of Kâkajangha, poured four three nights in succession in a granulating ulcer, brings about it asepsision and alleviates the inflammation, and prevents the production of of Pus in its cavity.

Rubbing of the body with water and the expressed juice of Apâmârga instantly alleviates the bruised pain caused by thrashing. O Shankara, a compound of Abhayâ, Shunthi, and rock salt pasted with water and internally administered cures all forms of indigestion. Nimva roots tied round the waist relieves an aching pain in the eyes; dry Haridrâ, white Sarshapa, Mulakam and Mâtulunga seeds, pounded together, should be used in cleansing the skin of all its impurities, a week's use of this compound imparts a brighter hue to the colour of the skin. Errhines composed of the expressed juice, white Aparâjitâ leaves and Nimva leaves should be employed for the purpose of delivering patients from the influences Dâkinis, Mâtrikas and other malignant spirit O thou bull-ensigned deity, errhines of Madhuka piths are possessed of the same efficacy. Cull the roots of white Jayanti, or white Aparâjitâ, Ark

Chitrakam or Mulakam under the influence of the asterism Pushyâ, reduce them to a paste with the addition of water and divide the mass into pills. A pill thus prepared and applied as a Tilaka mark on the forehead of a man has the magical virtue of enthralling the hearts of young maidens. Learn, O Rudra, that powders of killed iron, Pippali, Shunthi, A'malakam, rocksalt, sugar and honey, taken in equal parts, pasted together, and made into pills, to the seize of an Audumvara, should be taken for seven days in succession by a man, desiring a healthful life of a hundred years.

The Mantra, Om, Tha, Tha, Tha, should be employed in connection with all acts of charming. Collect the nest of a crow from a tree, burn that nest in the fire of a blazing funeral pile. The ashes of this burnt crow's nest cast on the head of a person makes him distracted and compels him to abandon his hearth and home. O Shankara, hear me enumerate such other measures of black magic. Let a man cast the excreta of his enemy on the skin of a wild rat and tie that skin round his waist, thereby he will be able to cause a suppression of his stool. A man or woman whose name is written on a mango-leaf with the blood of a raven and is cast amidst heaps of filthy substances is sure to be devoured by crows. O Hara, a compound consisting of goat's milk, Tilam, Gokshuram sugar and honey, taken in equal parts and internally administered, proves curative in cases of loss of manhood and virile impotency. A hundred Vilva twigs soaked with the blood of a raven and an owl and cast in the fire by uttering the names of two different persons are sure to create a bitter animosity between them. A medicinal oil cooked with the addition of the flesh of a Jhasa and Rohita, treated with the milk of a she-bear in the manner of a Bhâvanâ, may be prescribed for anointing the body of the patient in any kind of disease. Solutions of Chandanam, employed as errhines, facilitate the re-appearance of hairs. He, who holds a Lângalikâ bulb in his hand, or

smears his body with a paste of that plant, is sure to break the arrogance of the strong-bodied ones, even in his old age. O Thou blissful one, peacock's blood is fatal even to snakes residing in their holes. Burn down to ashes the dead body of an Ajagar (Boa constrictor) in the fire of a cremation ground. By casting these ashes before one's enemies one is sure to confound them, almost instantaneously. The *Mantra*, which should be recited on the occasion, runs as Om, Tha, Tha, Tha, Cháhi, Cháhi, Svâhá, Om, Udaram, Páhihi, Páhihi, Svâhá. Sudarshaná roots culled under the influence of the asterism Pushyâ and kept in a chamber drive the serpents from its inside and bar their re-occupation of the same site. Torches made of linen soaked with the expressed juice of Arkaplants and lighted to illumine a road way serve to drive away all snakes from that roadside. Smear the body of a rat with Haritâlam soaked in the serum of a cat's excreta and pasted with goat's urine. The sight of such a rat is sure to scare away all its kindreds from that house. For the extinction of mosquitos in a chamber, fumigate it with the vapours of a compound consisting of Triphalá, Arjuna, Bhallátakam, Shirisham, Vidanga, shellac, resin, and bdellium pounded together and cast in a smokeless fire.



#### CHAPTER-CCI.



HARI said:—Let a woman administer a compound of Brahmadandi, Vacha, Kushtham, and Nágakesharam, with a prepared betel leaf to a man she loves by repeating the *Mantra*, Om Náráyani Svaha. The man to whom such a betel is given becomes the slave of its beautiful giver. After giving

it (betel) let the woman recite the *Mantra*, Om, Hari, Hari, Sváhá. The man on whose head is cast powders of dried crow's tongue and Godanta Haritalam is sure to be under the influence of their giver. This influence is neutralised by keeping a garland of white mustard seeds hung in the chamber of such a hypnotised man. By placing Shâkolaka and Vaibhataka branches with their leaves unstripped off at the door of one's house you can create dissensions, O Rudra, among its inmates. Powders of dried Khanjirataka's (a kind of bird) flesh pasted with honey should be applied as a plaster to her own re-productive organ during the menstrual period by a woman, desiring to enslave her lord. By fumigating one's body with the vapours of a compound consisting of Aguru, Guggulu, Nilotpalam and treacle one can become a favourite in a royal court. With a Tilak mark, on his forehead composed of white Aparájitá roots pasted with Gorochná a man is sure to domineer the mind of the person he sees in a royal court. A totem on the forehead composed of Kákajangha, Vacha, Kushtham, Nimba leaves and Kumkum pasted together with one's own blood gives one a gift of fascination. Take a few drops of the blood of a wild cat, mix it with Karanja Tailam in the method of a Bhábanâ. Prepare a collyrium therewith on a lotus leaf over the fire of a burning funeral pile (Rudrágni). By applying this collyrium to the eyes one can remain invisible to others.

The Mantra to be recited in connection with this charm reads as follows: Om obeisance to the Commander in Chief of the Yakshas who wields a sword and a thunder bolt in his hands. Om Rudram, Hráam, Prim, the science of Tvaritâ, the repository of all spiritual and occult power. A'm, may the Mâtris stupefy you all. Mahâsugandhika root tied round the waist arrests the emission of semen. Karavira flowers seven times enchanted with the recitation of the Mantra, Om Namas Sarva—Sattēbhyoh. Namas, Siddhim Kura

Kuru Svâha. These flowers whirled round before a woman are sure to hypnotise her. A compound of Brahmadandi, Vacha and Patram pasted together with honey, and applied, as a plaster to one's reproductive organ during an act of coitus will enthrall the affections of the woman to such an extent that she will desire no other husband.\* Clumps of Brahmadandi kept in the mouth arrests the emission of semen. Jayanti root kept in the mouth imparts victory to a man in respect of an act of sexual congress. Bhringarâja roots pasted with semen and applied along the eye-lids in the manner of a collyrium exercises a fascinating influence. Aparâjitâ clumps given with Nilotpalam to a man through the medium of a prepared betel leaf serve to exercise a good fascinating (hypnotising) effect. Toes, legs, calves of legs, knee-joints, thighs, umbilicus, breasts, sides of the abdomen (groins,) arm-pits, neck, cheeks, lips, eyes, forehead, and head are the regions where the Chandrakalâ (erotic centres) are located in the organism. They are located in the right side of a male body and in the left side of a female one. By exciting these centres by tickling, etc., one can rouse up erotic propulsions.. The different centres from the head downward should be respectively excited on the different days of a light fortnight, whereas the centres from the toes upward should be respectively excited on the different days in a black one. Sixty-four measures of fascination have been enumerated in the Kâma Shâstra (Erotic Science). Virgins or maidens may be fascinated by an embrace. A totem composed of Rochonâ, Gandhapushpâ, Nimva leaves, Priyangu, Kumkum and Chandana pasted together with water and put on the forehead is potent enough to fascinate the whole world. The Mantrah to be recited in connection with this charm runs as, Om, Hrim, O Thou, Goddess Gouri,

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\* One Edition reads Kushtham; and another, Nimvam instead of Patra m.—Tr.

grant me good fortune and secure me the obedience of sons. Om, Hrim, O thou goddess, Lakshmi, grant me all good fortune and the power to fascinate the three worlds. Smearing of the body with a paste of Sugandhâ, Haridrâ, and Kumkum, O Rudra, as well as its fumigation with the vapours of burning Sugandhi flowers gives one the power of fascinating other people. By applying a plaster of Durâlabhâ, Vacha, Kushtham, Kumkum, Shatâvari, pasted together with sesame-oil, to her vaginal canal, a woman is sure to enthrall the affection of her lover. By fumigating her private part with the vapours of burning Nimba wood, a woman is enabled to become a favourite with her husband, and to captivate his affection for good. Similarly, a plaster composed of Yashthimadhu and Kushtham pasted together with buffalo-butter and applied to the same organ brings good luck to a girl. Take Yashthimadhu, Gokshuram, and Kankârîkâ in equal parts and boil them with water. This decoction boiled down to its quarter part should be taken by a woman desiring conception inasmuch as it is one of the most potent remedies that accelerate pregnancy in a woman. Soak Mâtulunga seeds in milk, by drinking this milk a woman is sure to conceive. A woman desiring the birth of male-child should take Eranda-roots and Mâtulunga seeds in combination with clarified butter. Milk cooked in combination with a decoction of Ashvagandhâ (acts as an agent) that leads to the conception of a male-child. A woman, desiring to get rid of menstruation and pregnancy, should take Palâsha-seeds pasted with honey, during the period of her monthly flow.

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## CHAPTER CCII.

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HARI said :—Take Haritálam, Yavakshâra, Patrângam, Rakta Chandanam, Jâti flowers, Hingulakam, and Lâkshâ ; pound them together and reduce the compound to the consistency of a paste with the addition of boiled oil. First rinse the teeth, O Rudra, with a decoction of Haritaki, and after that, apply this plaster to the teeth whereby they would be tinged red. Scorch a Mulakam in a slow fire, and squeeze out its juice. This juice poured into their cavities tends to arrest the discharge from the ears. Take Arka leaves, and warm them over a gentle fire. The juice squeezed out of these Arka leaves, being poured into the ears, cures earache. A medicinal oil cooked in combination with Priyangu, Yashtimadhu, Dhâtaki, Utpalam-leaves, Manjishthâ, Lohram, Lâkshâ and the expressed juice of Kapittha, and employed as vaginal enemetas, arrests leucorrhic discharges. A compound of the ashes of dry Mulakam and Shunthi, Hingu, Mahaushadham, Shatapushpâ, Vacha, Kushtham, Dâru, Shigru, Rasâyanam, Sauvarchalam, Yavakshara, Sarjakam, Saindhavam, Granthi, Vidam, Mustatakam, with four times as much honey, as well as a medicinal oil cooked in combination with the expressed juice of Mâtulunga and Kadali, undoubtedly arrests all kinds of discharge. Pourings of mustard oil into the ears tend to destroy the local parasites. O Hara, take Haridrâ, Nimva-leaves, Pippali, Vishvabhesajam, Maricham, Vidanga, Bhâdram and Musta, pound them together, reduce them to the consistency of a paste with the addition of cow's urine, and divide the mass into pills. One pill of this compound is potent enough to cure indigestion, two of these pills cure cholera. Taken with honey these pills destroy Patola-roga ; taken with cow's urine they prove



beneficial] in tumours. External applications of these pills, which are called ||Shánkari Vartis, prove curative in all forms of ocular affections.

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### CHAPTER CCIII.

HARI said :—Take Vacha, Mânsi, Vilvam, Tagaram, Padma kesharam, Nágapushpam and Priyangu, in equal parts, pound them together, and make this compound into sticks with the addition of water. A man, who fumigates his body with a burning fumigating stick of this kind, is sure to roam about in this world as Eros incarnate. A plaster composed of Devadâru-powders and camphor pasted with honey and applied to the male re-productive organ is sure to fascinate a woman during an act of sexual congress. "Om, Rakta-Chandiké, bring such and such a person under my control." O Shankara, by putting a totem composed of Gorôchanâ (ox-gall) pasted with one's own blood on one's forehead and by ten thousand times reciting the foregoing Mantra, one is sure to fascinate the whole world. A plaster composed of Samdhava, Krishna Lavanam, galls of fishes, and sugar pasted together with honey and clarified butter may be applied by a woman to her own private parts before sharing the bed of a man. The man, who will know her thus, will never visit any other woman in his life. A plaster composed of Shankhapushpi, Vachâ, Mânsi, Somarâji, and Phalgukam pasted together with buffalo butter imparts a firmness to vaginal muscles and removes the flabbiness of the organ. Padmas, culled with their stems, should be pasted with milk and clarified butter and divided into pills. A dry pill, thus prepared and inserted into the maternal passage of a mother of ten children, will again make her as a virgin.

A fumigation with the vapours of a compound consisting of Sarshapa, Vacha, Madana-phalam, cat's excreta, Dhushram and a woman's hair proves antidotal to fever due to the malignant influences of Dákinis. Vapours of a compound consisting of Arjuna flowers, Bhallátaka, Vidanga, Valâ, Sarjarasa, and Sarshapa, pasted together with Sauviram and burnt in a room, destroys snakes, mosquitos, flees, and lice. Plasters of powdered Earth-worms applied to, or introduced into, the reproductive organ of a woman, produce a paralysis of the vaginal walls.

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#### CHAPTER CCIV.

HARI said :—The expressed juice of betel leaf, clarified butter, honey, salt and milk rubbed in a copper vessel relieve aching pain in the eyes. Vibhitaka seeds, Haritâlam, and Manah-Shilâ pasted together with goat's milk remove all kinds of ocular affections. A collyrium made of Mâlati flowers applied to the eyes instantaneously cures the form of eye-disease known as Pushpanâsha. A lambative consisting of Haritaki, Vacha, Kushtham, Hingu and Manahshilâ pasted together with clarified butter and taken through the medium of honey proves efficacious in cough, hic-cough and asthma. A pulverised compound of Pippali and Triphala taken with honey relieves cough, cataract and acute bronchitis and asthma. O thou bull-ensigned deity, Pippali powders, and the ashes of Chitrakam burnt with its roots, taken with honey, proves curative in asthma, cough, and hic-cough. The expressed juice of Nilotpalam taken with sugar, or Madhukam and Padma taken in equal parts and administered through the vehicle of rice-washings, arrests

hæmorrhage (lit affections of blood)." Shunthi powders taken with sugar and honey instantaneously make one's voice sweet and clear. A compound of Haritâlam, and conch-shell powders, and the ashes of the plantain bark pasted together with water acts as a good hair-dilapidator. Rock-salt, Haritâlam, and powdered Tumbi-fruit pasted together with the solution of Lâkshâ forms a good hair-dilapidator. Take Suçhâ, Haritâlam, ashes of conch-shells, Manah-shilâ and rock-salt, pound them together and reduce them to the consistency of a paste with the addition of goat's urine. The paste thus prepared acts as an instantaneous hair-dilapidator. Paste powders of conch-shells, Amalakam, Patram and Dhâtaki flowers together with milk. A week's keeping of this compound in the mouth imparts a pearly lustre and whiteness to one's teeth.

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#### CHAPTER CCV.

HARI said:—The use of milk curd is forbidden in autumn summer, and spring (computed according to the Ayurvedic calendar), whereas its use is recommended in fore-winter (Hemanta), winter and the rainy season. Butter and sugar, taken after a meal, tend to improve the intellect. O Hara, by taking a Palam of common treacle, each day, for a year, a man is enabled to visit a thousand women and to acquire an enormous bodily strength. By taking Kushtham-powders, each night, at bed time, in combination with Ghritam and honey, a person is enabled to withstand the ravages of time such as grey hair and a shrivelled, wrinkled skin of the body. The intelligent man, who rubs his body with a cosmetic compound composed of Atasi, Mâsha and Godhuma pounded

together and mixed with clarified butter, walks about charmingly, O Shāṅkara, like an incarnation of Cupid. Pills composed of Yava, Tilam, Ashvagandhā, Mushali, Sarala and Gudam act as splendid rejuvenating and constructive remedies. A decoction composed of Hingu, Sauvarchalam and Shunthi boiled together with water cures indigestion and the type of Gastralgia known as Parināma Shulam. Make a paste by adding milk to powdered Dhâtaki; by taking this medicine an emaciated person is sure to gain flesh and to be stout again. A strong person should lick a lambative composed of butter, sugar and honey; a person suffering from any kind of wasting disease should take a goodly quantity of milk whereby his health and intellect would be improved. Powders of crab-shells taken with milk prove curative in Pthisis or consumption. A medicinal oil cooked in combination with Bhallâtakam, Vidanga, Yavakshâra, Saindhava, Manah-shilâ, and powdered conch-shells acts as an infallible hair-dilapidator. Paste leeches with the expressed juice of Mâlura; by applying this paste to the palms of one's hands one is enabled to hold fire in his hands. Take the expressed juice of Shâlmali mixed with the urine of an ass; this compound, cast in the fire acts as a potent fire-extinguisher. Take the belly of a female crow, reduce it to powder, and then into a paste with the addition of frog's blood. Beat this mass into pills. By casting these pills in the fire, while repeating the Mantrah, Om, Agnistambhanam, Kuru Kuru (paralyse this fire), the intelligent one is sure to neutralise (lit benumb) its heat. By chewing a compound consisting of Munditakam, Vachâ, Mustam Maricham or Tagaram, a person is able to lick the flame of a fire with his tongue. Rain may be arrested by reciting the mystic formula, which runs as, Om Namo Bhagavatê Jalam Stambhaya, Stambhaya, Sam, Sam, Sam, Keka, Keka, Chara Chara. By burying a cow-bone, vulture's bone and Nirmālyam underneath the threshold of one's enemy, one

is enabled to bring about his death. A Tilak-mark composed of five red flowers of different species, Kumkum, and one Palam of Rochanâ pasted together with his or her own blood, and put on his or her forehead by a man or woman, exercises a fascinating influence. Brahmadandi administered through his food or drink to a person under the auspices of the asterism Pushyâ brings him under the control of the giver. A Palam of Yashtimadhu taken with warm water, relieves, O thou the supreme deity, constipation of the bowels, as well as an aching pain in the chest. Recitations of the Mantra, which runs as Om, Hrum, Jah, destroy all kinds of scorpion poison. Pippali, Shringavera, rock salt, and Maricham mixed with butter and milk curd and employed as a potion or an errhine act as a potent anti-toxic remedy: Decoctions of Triphalâ, A'drakam, Kushtham and Chandana taken with clarified butter, or these drugs applied as plasters with the addition of the same substance tend to neutralise the effects of poison. A compound of Haritâlam, Manah-shilâ and pigeon's eyes destroys the effects of a poison as Garuda destroys the serpents. O thou bull-ensigned deity, a plaster composed of Saindhava and Tryashunam pasted with milk-curd and applied to the seat of the bite with the addition of honey and clarified butter, proves curative in a case of scorpion-bite. Trikatu-powders taken through the vehicle of a decoction of Tilam and Brahmadandi prove remedial to Gulmas and tend to set flow the blood incarcerated or accumulated in any part or organ of the body. Milk taken with honey tends to arrest hæmorrhage. Apply a plaster of pasted Atarushakam roots to the pelvis; umbilicus and exterior re-productive organ of a woman for the purpose of effecting a speedy and painless parturition. O thou, bull-riding celestial, washings of rice, taken with honey and sugar, prove curative in blood-dysentery.

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HARI said :—O thou moon-crested deity, a decoction of Maricham, Shringaveram, Kutaja, and Tvacham, internally administered, cures lenteric diarrhœa (Grabini). A compound consisting of Pippali, Pippali-mulam, Maricham, Tagaram, Vachâ, and Pâthâ, pasted together with milk and the expressed juice of Devadâru, proves curative in cases of dysentery. An 'Anjanam composed of Maricham and sesame flowers pasted together' and applied to the eyes cures chlorosis. O Rudra, treacle and Haritaki, taken in equal parts and given in combination with honey, act as a good purgative remedy. A compound of Triphalâ, Chitrakam, Chitram, and Katu-Rohini boiled together with water and internally administered forms a good purgative, and relieves the form of Rheumatism known as Urustambha. A decoction of Haritaki, Shringaveram, Devadâru, Chandana, and Apâmârga-root boiled together with goat's milk, and taken for a week, undoubtedly alleviates a rheumatic aching pain in the thighs, and proves curative in Urustambha as well. Reduce to fine powder Ananta and Shringaveram, and add to it equal parts of treacle and bdellium. Beat it up into a mass and divide the mass into pills. These pills alleviate stiffness and aching of the ligaments, and improve the digestive capacity. Cull a Shankapushpi creeper with its leaves, roots and flowers. Reduce it to a paste with the addition of goat's milk; by taking it one is relieved of hysteric fits. Take equal parts of Abhayâ and Ashvagandhâ through the medium of water, and rest assured of a radical cure of hæmorrhage (Raktapittam). Take a mouthful of a pulverised compound of Haritaki and Kushtham, and gulp it down with water for the cure of vomiting. A decoction of Guduchi,

Padmaka, Arishtham, Dhanyákam and Rakta Chandanam proves curative in the Pittaja type of fever, attended with thirst, vomiting and a burning sensation in the body. Shankhapushpi, mystically dynamised with the recitation of the Mantra, Om, Hum, Namas, and tied round the ear of a fever-patient, acts as a sure febrifuge remedy. O Rudra, put into the hands of a fever-patient eight hundred flowers, each consecrated with the mystic formula, Om Jambhini, Stambhini (destroying and paralysing goddess), Mohaya (make spell-bound) Sarva Vyádhin (all diseases) Mé (of mine), Vajréna 'Thah Thah Sarva Vyádhin Vajrena (dissipate with the thunder-like mystic potency of "Tha" Mantra the morbid energies of all diseases), Phad (obeisance), and touch the tips of his finger-nails. All forms of fever and specially quotidian ague may be destroyed by practising this fever-charm. Fumigation of the body of the patient with the vapours of a burning febrifuge-stick composed of Jamboline fruits, Haridrâ and the cast off skin of a snake, pasted together and dried, proves curative, O Rudra, in all forms of fever, and in quotidian ague in special. A medicinal oil cooked in combination with Karabira, Bhringa-leaves, rock salt, Kushtham. Karkatam, and cow's urine, four times as much as its (oil's) actual weight, proves remedial to ulcers and Pámá, Vicharchiká and other kindred diseases of the skin. O Rudra, Pippalis taken with honey, or the use of Shurana and other sweet articles of diet would prove beneficial in cases of splenic enlargement. A compound of Pippali and Haridrâ pasted together with cow's urine and inserted into the rectum leads to the falling off of rectal hæmorrhoids (piles). Goat's milk admixed with the expressed juice of A'rdrakam should be prescribed for the cure of splenic enlargement. Plasters of Nimva leaves pasted with cow's urine, or of those composed of Saindhavam, Vidanga, Som áji, Sarshapa, Vishâm and the two kinds of Rajani (Haridrâ and Dâru-Haridrâ) pasted together with cow's

urine, and applied to the skin, prove highly beneficial in all forms of cutaneous affections.

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## CHAPTER CCVII.

HARI said :—Plasters of Rajani and the ashes of plantain bark pasted together with water, or one part of Kushtham and two parts of Pathyá taken with hot water relieve an aching pain about the waist and sacrum. Abhayá taken with water, or Pippali taken with sugar, cures rectal hæmorrhoids. Cook a Ghritam with powders, and the expressed juice, of Atarushakam leaves. Plasters of this Ghritam are highly beneficial in cases of rectal hæmorrhoids. Potions of Triphalá-decoctions taken with Guggulu will bring about the cure in a case of fistula in ano. The cream (surface layer) of milk curd cooked in combination with Ajáji and Shringaveram and taken with salt removes strangury. Solutions of sugar and Yava-Ksháram (impure carbonate of potash) prove remedial in strangury and suppression of urine. Make a collyrium with the excreta of a Khanjana, Shobhânjanan, and the foam of a horse's mouth over the fire of a cremation ground. By applying this collyrium to his eyes, a person remains invisible to the celestials, not to speak of purblind human beings. Plasters of burnt barley corn pasted with sesame oil relieve the burning sensation in cases of scald or burn. Plasters of Lajjálu and Sharapunkha pasted together with clarified butter relieve the heat in cases of scald or burn. These plasters should be applied by reciting the mystic formula running as, Om Namo Bhagavate, Tha, Tha, Chhindi Chhindi Jvalanam, Prajvalitam Náshaya Náshya, Hrum Fut. Nirgundi-roots tied round the wrist



destroy fever. A root of white Gunjâ divided into seven pieces and tied round the arms of a patient undoubtedly cures rectal hæmorrhoids. Smearing of the body with a plaster composed of Vishnukrântâ pasted with goat's urine gives an immunity from the attacks of thieves and tigers. All magical acts may be practised with the help of a Brahmadandi root. Triphalâ-powders taken with clarified butter relieve all forms of cutaneous affections. Powders of Punarnavâ, Vilva and Pippali pounded together and taken with clarified butter remove cough, hic-cough and asthma; administered to women they facilitate conception. The foregoing drugs, cooked in combination with milk or clarified butter and taken with the same adjuncts, acquire a splendid spermatopoetic property. Take Vidanga, Madhukam, Pâthâ, Mânsi, Sarjarasam, Haridrâ, Triphalâ, Apâmârga, Manab-Shilâ, Audumvara, and Dhâtaki. Pound them together and reduce this pulverised compound to the consistency of a paste with the addition of sesame oil. By plastering their own reproductive organs with this paste, a man and a woman become extremely enamoured of each other. The lubrication of the organs should be followed by the recitation of a mystic formula running as, Namasté Isha Vardâya A'karshini, Vikarshini Mugdha svaha (obeisance to the god who is the grantor of boons, obeisance to the goddess who attracts draws and fascinates every creature). Such enamoured pairs shall rub the palms of their hands with a compound of the seeds of Punarnavâ, Amritâ, Durvâ, Kanakam, and Indravârûni, pasted together with the expressed juice of Jâtika. The killing of Rasa (mercury) consists in rubbing the mineral with the seeds of the foregoing drugs pasted together with the expressed juice of Jâti as described in the preceding line, and then in boiling it in a closed crucible.

Milk taken in combination with honey and clarified butter arrests the advent of premature old age. Copper, burnt in combination with honey, clarified butter, treacle and the

expressed juice of Kâravella, is soon converted into silver. Now hear me describe the method of converting a base metal into gold. A Palam weight of lead burnt in combination with a Palam weight of yellow Dhustura flower and twigs of Lângalikâ is easily converted into pure gold. By burning Dhustura oil in a lamp, while seated in Samâdhi Yoga, a Yogin can remain invisible even to the sky-scaling divinities. A clay figure of a bull, moulded in the attitude of killing a frog, O Shankara, will commence to bellow as a living one, on being fumigated with the vapours of the aforesaid Dhustura oil. Mustard oil burned in a lamp tends to destroy fire-flies. Fire-flies and mustard oil burnt together in a lamp will produce a glaring light like a conflagration. Burn down the powders of the corpse of a dead rat; plaster any part of the body with this burnt powder, and it will be found to be burnt in its turn, which may be alleviated with plasters or potions of pasted sandal wood. O Shiva, by personally applying a collyrium to the eyes of an infuriated elephant, a man is sure to win a victory in battle and turn out a valorous hero. By retaining the skin of a Dundubha snake in his mouth, a person can stay under water as comfortably as on land. By smearing his body with a compound of the teeth, bones and eyes of a crocodile pasted with the blood and fat of that animal, a person may comfortably stay under water. By smearing his body with a compound consisting of the eyes of a crocodile, the heart of a tortoise and the bones of a rat pasted together with rat's lard and that of a porpoise, a man can stay under water as easily as in a chamber of his own house. Powders of iron taken with whey prove curative in jaundice. Roots of Tanduliyakam and Gokshuram, pasted together and administered through the medium of milk, cure chlorosis and affections of the mouth. Jâti roots or Kola roots, taken with whey, relieve indigestion. Kusha roots or Vâkuchi roots taken with Kânjikam relieve diseases of the teeth. Roots of Indra-Vârûni taken with water exercise an antitoxic virtue; the roots of Surabhikâ

prove remedial to diseases of the nervous system. Plasters of Gunjâ-powders pasted with Kânjikam and applied to the scalp prove remedial to diseases of the head (cephalagia). By a taking a compound (decoction) of Valâ, Ativalâ, and Yashti, sweetened with the addition of Sugar and honey, even a sterile woman is sure to conceive. A plaster composed of white Aparâjitâ roots, Pippali and Shunthi, pasted together with water and applied to the scalp, proves curative in Cephalagia (head-ache). O thou blissful one, Gunja-roots pasted with Kânjikam and applied to the scalp, relieve headache. Aratnikâ roots boiled with water impart a pleasant colour to the palate. Decoctions of clustered sprouts of Nirgundikâ prove curative in scrofula. Ashes of burnt Ketaki leaves taken with treacle, or Sharapunkhas taken with whey, cure splenic enlargement. Exudations of Mâtulunga taken with treacle and clarified butter relieve the type of colic (Gastralgia) due to the actions of the deranged Vâyu, and Pittam. Decoctions of Shunthi taken with Sauvarchala and Hingu prove antidotal to diseases of the heart.

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### CHAPTER CCVIII.

HARI said :—Om, Gam Ganapataye Svahâ (obeisance to the lord of the Ganas). By eight thousand times repeating this Mantram, and by tying up the tuft of hair on one's crown in a knot subsequent to that, one is sure to come victorious out of a royal court of justice and to be a favourite with kings. O Rudra, a thousand and eight libations of clarified butter containing black sesame should be cast in the fire with the recitation of this opulence-giving (Ganapati) Mantra for acquiring a mastery over the minds of kings and ladies.

Having fasted, and worshipped the lord of impediments under the auspices of the eighth or the fourteenth day of a lunar month, one should cast a thousand and eight oblations of sesame and white mustard seeds in fire, whereby one would be invincible in battle, and all the inmates of the world would be brought under one's control. Having tied up the tuft of hair on his crown into a knot after eight thousand and eight hundred times repeating the Mantram sacred to this divinity, a man would return victorious from a royal court or tribunal. The man, who repeats the Hrinkâra Mantra appended with a Visarga, each morning, by psychically projecting and locating it in the forehead of a woman, is sure to bring her under his control. By psychically projecting and locating the same Mantram in the reproductive organ of a woman, one can make her mad with amorous propulsions. He, who in a pure and tranquil mind casts ten thousand libations of clarified butter in fire by repeating this Mantram, is sure to bring a woman under his control at the first sight. A Tilaka mark composed of realgar, saffron, ox-gall and Patrakam pasted together and put on his forehead by a man enables him to fascinate the members of the softer sex. A Tilaka mark composed of white Aparajita, Bhringarâja, Vachâ and Sahadevâ pasted together and put on his forehead by a man enables him to charm the three worlds. A Tilaka mark composed of fishes' gall and ox-gall pasted together and put on his forehead by a man with the tip of his left small finger, enables him to fascinate the three worlds. A Tilaka mark composed of oxgall treated with her catamenial blood in the manner of a Bhâbanâ and impressed on her forehead by a woman enables her to fascinate a man at the first sight. O thou supreme deity, a fumigation of the body with the vapours of a (burning) fumigating compound composed of Nâgeshvaram, Shaileyam, Tvak, Patram, Haritaki,, Chandanam, Kushtham, red Shâli and small Elâ pounded together gives a man the power of fascination. O thou supreme deity, O thou beloved of Pârvati, let a man,

during an act of sexual congress, take his own seed, and smear the left leg of the woman therewith with his left hand, whereby he is sure to bring her under his control. O thou supreme deity, the application of a plaster composed of pigeon's dung and rock-salt pasted together with honey by a man, before an act of coitus, to his own reproductive organ, enables him to bring the woman under his control. Take five red flowers of different species, and Priyangu, equal in weight with these flowers ;<sup>1</sup> and paste them together. The plastering of his reproductive organ with this paste, before an act of sexual union, gives a man the power of fascinating the woman. A plaster composed of Ashvagandhâ, Manjisthâ, Mâlâti-flowers and white Sarshapa pasted together and applied as the preceding one makes its applier endeared of women. Kâkajanghâ roots taken with milk prove curative in pulmonary consumption. By regularly taking a compound of Ashvagandhâ, Nâgavalâ, Mâshapulse and treacle, an old man may be young over again. O Rudra, powders of Triphalâ and iron, taken with honey, relieve the type of Gastralgia known as Parinâma Shula. Use of boiled water containing alkalis made of burnt Shambuka (a species of mollusc shells, or of the ashes of a burnt stag-horn through the vehicle of clarified butter, proves efficacious, O Shiva, in cases of aching (neuralgic) pain at the chest and back. O thou bull-ensigned deity, water boiled with Hingu, Sauvarchalam, Shunthi, and Mahausadham relieves all forms of colic. Apamarga roots taken with sea-brine cures all forms of indigestion and colic. O Rudra, O thou blissful one, sprouts of a Vata tree rubbed with the washings of rice should be administered for the purpose of curing any form of dysentery. A half Karsha measure of Ankata roots taken with the washings of rice relieves all forms of dysentery. A compound consisting of Maricham, Shunthi, twice as much as Maricham, and Kutaja-bark, twice as much as Sunthi, taken with treacle, tends to alleviate all forms of dysentery.

O Shiva, pills composed of Haridrâ, Tandulam, Apâmârga, Trikatu, and the roots of white Aparâjitâ pasted together with Siktham, undoubtedly alleviate all forms of cholera. A compound consisting of Trikatu, Triphalâ, Shilâjatu, and Haritaki pounded together, and taken with honey, proves curative, O Shankara, in all forms of urinary complaints (Meha). Take one Palam of Manah-Shilâ, one Palam of Maricham, and one Palam of Sinduram; pound them together and keep them soaked in a Prastha measure of sesame oil and the milky exudations of Arka plants in a copper vessel. Dry this compound in shade; this compound, as well as rock-salt taken with the milky exudations of a Snuhi plant, would be found to be highly efficacious in relieving all forms of colic (and neuralgic pain as well.) Take Trikatu, Triphalâ, Alaktam, sesame oil, Realgar, Nimva leaves, Jâti flowers, goat's milk, Shankha-nâbhi, Chandana, and goat's urine, mix them together and make the mass into a stick. An application of this stick, pasted with water, to the eyes in the manner of a collyrium, cures loss of vision, cataract, and kindred ocular affections. Powders of Vibhitaka seeds taken with honey relieve all forms of asthma; a compound of Triphalâ, Pippali and rock-salt pounded together and taken with honey proves beneficial in all forms of fever, cough, catarrh, asthma (bronchites) and Pthisis. Soak Deva-dâru powders with goat's urine, and dry them in shade, do this twenty-one times in succession; the application of this medicine to the eyes in the manner of a collyrium proves curative in night-blindness, Loss of vision, and falling off of the eye-lashes. O Rudra, a compound consisting of Pippali, Ketakam, Haridrâ, Amlakam and Vacha pounded together and applied to the eyes with the addition of milk proves beneficial in all forms of ocular affections. O Shiva, roots of Shigru and Kâkajanghâ kept in the mouth or chewed together tend to relieve all diseases of the teeth.

## CHAPTER CCIX.

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HARI said:—The expressed juice, or sulphate of, Guduchi, taken with honey, cures all forms of Meha (urethral or urinary complaints). A decoction of Gohālikā roots and sesame, taken through the vehicle of milkcurd and clarified butter, tends to set flow the suppressed urine. The same decoction taken with Sauvarchala salt relieves hic-cough. Roots of Goraksha and Karkati pasted with Vasya water and taken for three days in succession relieves caries of the teeth and Danta-Sharkarā. Mālati roots (culled in summer) and pasted with goat's milk should be administered for inducing urination, as well as for the cure of Chlorosis and urinary concretions. Plasters of Brahmadandi pasted with rice-washings should be applied to scrotal tumours, scrofulous glands, and goitres. This plaster mixed with the powders of Haritaki and Rasānjanam should be applied to the genitals in cases of loss of manhood, or of virile impotency. O Rudra, a plaster composed of Puga-phalam and Karavira roots pasted together with water would remove virile impotency. A plaster composed of Danti roots, Haridrā, and Chitrakam pasted together should be employed for the cure of fistula in ano. In treating a case of fistula in ano, first apply leeches to the affected part, then wash it with a solution of Triphalā, and then apply a plaster of pasted cat's bone to it, whereby the discharge of blood from the locality would be undoubtedly arrested, O thou bull-ensigned deity, soak Haridrā with the milky exudations of Snuhi plants and dry them in shade, do this many times in succession. Applications of plasters of such Haridrās pasted with water to the polypi prove curative in cases of rectal hæmorrhoids. A plaster composed of Haridrā and Ghoshā-phalam pasted

together proves highly efficacious in removing rectal hæmorrhoids. O thou blissful one, Trikatukam taken with thrice as much ashes or Alkali treated with clarified butter and dissolved in water speedily leads to the falling off of rectal polypi. Pulps of burnt Vilva fruits prove highly efficacious in cases of bleeding piles. Black sesame taken with butter proves efficacious in the same disease. O thou bull-ensigned deity, a lambative composed of Yavakshâra, Shunthi powders and treacle, taken in equal parts and pasted together, and licked, each morning, improves the digestive capacity. O Rudra, decoctions of Shunthi, or of Chitrakam, Pippali and Haritaki, taken with rock-salt, proves as a good digestant and stomachic remedy. Powders of the foregoing drugs taken with water, as well as bacon cooked with clarified butter tends to give an acute appetite.

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## CHAPTER CCX.

O THOU dissipator of woes, take Hastikarna roots, and reduce them to powder. O Thou blissful one, a hundred Palam weight of powdered Hastikarna roots, taken with milk, in the course of a week, will make its user a prodigy of memory and enable him to cope with a lion in prowess and swiftness of motion. Taken with milk, for sixteen days in succession, these powders will impart a ruby-like glow to the complexion of their user and enable him to live for a thousand years. Taken with honey and clarified butter, they tend to increase the duration of life; taken only in combination with honey, these powders make their users extremely endearing to women and enable them to live up for another ten thousand years. Taken with milk curd they impart a thunder-like hardness



to the muscles ; taken with the expressed juice of Kesharâji, they enable their users to live for a thousand years. By using these powders through the medium of Kânjikam, a man is enabled to live for a century without anywise suffering from the ravages of time. Taken with Triphalâ, they tend to improve the eye-sight ; by taking them through the vehicle of clarified butter even blind persons may regain their sight. A plaster of these powders pasted with buffalo milk and applied to the head, imparts a sable colour to the hair. O thou bull-ensigned deity, applications of these powders with oil to the head remove baldness and help a luxurious growth of hair. Rubbing of the body with these powders pasted with oil removes wrinkles of the skin and premature greyness of the hair, and grants a sort of immunity from disease. These powders pasted with goat's milk and applied to the eyes, in the manner of a collyrium, for a month, improve the eye-sight. Gather Palâsha seeds in the month of Shrâvana. Reduce these seeds to powder, with their capsules off, and take this powder for six months, living on a rice and milk regimen, and abjuring the use of water. By taking this powder in the way as prescribed, a man is enabled to live for a thousand years, free from disease and decay. Cull Bhringa-râja roots under the auspices of the asterism Pushyâ. Take a Vidâlapadam weight of this root with barley-wine for thirty days in succession. Thereby a man will be able to live for five hundred years in the possession of an elephant-like strength of the body and free from disease and premature decay, and as a prodigy of memory.

## CHAPTER CCXI

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HARI said :—A cut, or a lacerated wound, filled with melted butter, will heal up at the first instance without producing any pus or inflammation. The juice of Apámarga, squeezed out with finger and poured into the cavity of a cut or wound, will at once arrest the bleeding. O Rudra, a plaster of Hijjala roots and Lángaliká roots pasted together and applied to the mouth of a wound will spontaneously expel any foreign substance, through the passage of its penetration, that might have been lodged therein, no matter how long it might have remained thus imbedded. Applications of plasters composed of Vâna roots and Meshashingi roots pasted together with water will bring about the healing of sinuses. A sinus may be healed by dusting it with powders of Kanku-roots; the patient shall be enjoined to live on curdled buffalo milk and cooked Kodrava grain during the period of treatment. Plasters of Vrahmadandi seeds pasted with water prove remedial to skin diseases due to the vitiated condition of the blood. Take ashes of burnt barley corn, Vidanga, Gandhapâshânam and Shunthi; pound them together, and soak this pulverised compound with Lizard's (Krikalâsa) blood and dry it in the sun in the manner of a Bhâbanâ saturation. Apply this plaster, O Shiva, to abscesses and carbuncles and wonder at the result. Take Shobânjanam roots, burnt linseed, and white mustard seeds; pound them together, O Shankara, and reduce the compound to the consistency of a paste with the addition of whey, which is not acid in its flavour. Plasters of this pasted compound prove curative in Granthikam. For the exorcism of a malignant spirit, an errhine composed of white Aparájita roots pasted with rice-washings should be given to the possessed person. Errhines of the expressed juice of Agastya flowers, saturated

with the powders of black pepper, relieve colic pain. O Shiva, plasters of snake-skins, Hingu, Nimva-leaves, Yava, and white Sarshapa pasted together have the virtue of exorcising ghosts. Anjanams composed of Gorochaná, Maricham, Pippali and rock salt, pasted together with honey have the virtue of warding off the influences of malignant stars and spirit. For relieving quotidian ague and warding off the influences of malignant planets, the patient should be wrapped with a black cloth and fumigated with the vapours of a compound consisting of Guggulu, and owl's feathers pounded together.

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## CHAPTER CCXII.

HARI said:—The expressed juice of the white Aparájita flowers dropped into the eyes tend to destroy the eye-disease known as Patola-raga. O thou blue and red bodied one, O thou, the destroyer of the demon of darkness, by chewing Gokshura roots, a man may destroy the parasites lodged in his teeth and may get rid of tooth-ache in consequence. By applying a plaster composed of white Arka roots pasted with cow-milk to her private parts, while observing a fast, during her flow, a woman may get rid of the pain of Gulma. O thou bull-ensigned deity, by wearing a white Arka flower consecrated with the aforesaid Mantra round her waist during an act of sexual congress, after the suppression of her monthly flow, a woman is sure to conceive a male child.

O Hara, Palâsha-roots or Apâmârga roots, tied round the wrist of a patient, act as good febrifuge remedies and tend to ward off the evil influences of malignant ghosts. O thou

supreme divinity, Vrishchika roots pasted with water collected over night and given to a fever-patient instantaneously allay the heat, and burning sensation in his body. The same roots tied with the tuft of hair on the crown of a patient proves curative in daily intermittent fever; taken with Kânjikam they prove efficacious in fever and in the type of Kushthan, due to the vitiated condition of blood. Taken with Vâsyam water they exercise an antitoxic virtue. A bitter animosity is created between him and one, whether male or female, to whom he administers Lajjâluka roots pasted with his own seed. By taking Pâthâ roots pasted with melted cow-butter one is relieved of all effects of a poison. Shirisha roots taken in combination with Vâsyam water act as good antitoxic remedies. The expressed juice of the roots of red Chitrakam poured into the ears (of a patient) proves curative in Chlorosis. The expressed juice of white Kokilâkasha roots taken with goat's milk for three days in succession tends to cure Pthisis. Còcoanut flowers taken in combination (pasted) with goat's milk prove remedial to the three types of Vâta-Raktam. A garland of Sudarshana roots tied round the neck proves curative in tertian ague and tends to ward off the influences of malignant Ghosts and planets. Roots of white Gunjâ plants culled under the auspices of the asterism Pushyâ, and kept in the month, act as a good prophylaxis against a variety of poisons. Tied around the wrist or the neck, the same roots tend to ward off the influences of malignant planets. O thou red and blue bodied one, these roots tied round his waist by a man under the auspices of the fourteenth day of the moon's wane grant an immunity from attacks by lions and other wild beasts. O thou supreme deity, Vishnukrântâ roots tied round the ears by a person act as prophylaxis against attacks by crocodiles.

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## CHAPTER CCXIII.

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HARI said —Pasted Aparâjitâ roots taken with cow's urine cure scrofula. O Rudra, Indra-vârûni roots taken with cold water, as well as errhines of solutions of Eranda, Jingani and Shuka Shimbi pasted together tend to alleviate the pain in the neck and the arms. An application of a plaster composed of Ashvagandhâ or Pippali, or of Vachâ and Kushtam, pasted together with buffalo butter, alleviates pain in the mammæ and the urethral canal. A plaster composed of Kushtham and Nâgavalâ pasted together with butter and applied to the breast acts as a good breast-developer and imparts a graceful contour to the breasts of youthful maidens. The patient, by mentioning whose name an Indravârûni root is thrown from a distance, is sure to be relieved of his splenic enlargement. Roots of white Punarnavâ taken pasted with rice-washings undoubtedly prove curative in abscess. Ashes of burnt plaintain barks administered through drinks relieve all forms of Ascites. Plantain roots cooked in combination with treacle and clarified butter over a gentle fire act as good vermifuge remedies. Daily use of a compound of Nimba leaves and Amlakam pounded together, in the morning, undoubtedly cures Kushtham (cutaneous affection). A plaster composed of Haritaki, Vidanga, Haridrâ, white Sarshapa, Somarâja-seeds (roots according to Benares Edition), Karanja seeds and Sanidhavam, pasted together with cow's urine, proves efficacious in all forms of cutaneous affections. One part of Triphalâ and two parts of Somarâja seeds taken in combination with powdered Pathyâ cure ring-worms. A plaster composed Kharam rubbed in a vessel of Indian bell metal, pasted with cow's urine, cooked in combination with rock-salt and acid whey (Takram), prove curative in all forms

of cutaneous affections. A plaster composed of Haridrâ, Haritâlam, Durvâ grass and rock-salt pasted together with cow's urine proves remedial in cases of Pâmâ and ring-worm. Somarâja seeds taken in combination with butter and honey prove curative in all forms of leucoderma. O Rudra, the cure is almost certain through the administration of the foregoing compound, but the patient must live on a whey-rice regimen during the period of treatment. Plasters, composed of white Aparâjitâ roots pasted with Sârivâ and applied to the affected region, for a month, tend to cure all forms of leucoderma. O thou bull-ensigned deity, applications of plasters composed of Maricham and Sinduram pasted together with buffalo-butter would certainly cure Pâmâ and dyspnoea. O thou supreme deity, dry Gâmbhâri roots cooked in combination with milk prove antidotal to Shukla-Pittam. Plasters of Mulaka seeds pasted with the expressed juice of Apâmârga and applied to the affected part, prove efficacious in Shilhika. O thou supreme deity, ashes of burnt plantain bark and Apâmârga twigs pasted together with the expressed juice of Eranda and applied to the affected patches prove curative in Siddhma. O, thou supreme deity, O thou bull-ensigned one, burn the ashes of a Kushmânda creeper, mixed with the bark of its stem pasted with cow's urine, and Haridrâ pasted with water, in a closed crucible luted and plastered with buffalo-dung. By rubbing his body with this burnt compound, a man is sure to acquire a brilliant complexion. Rubbing of the body with a compound consisting of Haridrâ, Dâru-Haridrâ, and Kushtham pasted together with water tends to impart a brilliant glow to the complexion and a fragrant smell to the skin. Plastering of the body with Durvâ, Kâkajanghâ, leaves of Arjuna and Jambu, and Lodhram pasted together with water tends to remove the bad odours of the skin. Solutions of Lodhram saturated with the powders of Kanakam form the most cooling

and agreeable paste for smearing the body in summer. Washing of the body with milk, in the morning, tends to remove the evils of perspiration ; rubbing of the body with pasted Kâkajanghâ acts as an agreeable cosmetic plaster. The expressed juice of Vâsaka and Yashtimadhu, taken with honey and sugar, proves curative in Jaundice, Chlorosis, Hæmoptisis, and Hæmorrhage. Even a most acute attack of catarrh may be cut short by taking cold water in the morning. O thou supreme deity, a pulverised compound of Pippali, rock salt and Vibhitakam pounded together and taken with Kânjikam removes hoarsness. Amalakam-powder administered through the vehicle of clarified butter, or a compound consisting of Manahshilâ, Valâ roots, Kola-leaves and Guggulu pasted together, or inhalation of the vapours of a fumigation stick, composed of Jâtipatram, Kola leaves and Manahshilâ pasted together and burnt in a fire of Kola-wood charcoal would undoubtedly relieve cough. Triphalâ and Pippali powders taken with honey, before the midday meal, relieve thirst and fever. The expressed juice of Vilvâ roots or a decoction of Ġuduchi taken with honey arrests the three types of vomiting. Durvâ pasted with rice-washings proves antidotal to vomiting.



#### CHAPTER CCXIV.



HARI said :—Serpents leave the house of him, who takes Punarnavâ roots pasted with water under the auspices of the asterism Pushyâ. O thou bull ensigned deity, he, who carries an image of Ġaruda, made of bear's teeth, on his person, remains invisible to snakes all through his life. O

Rudra, snakes avoid the presence of one, who takes Shâlmali roots pasted with water under the auspices of the asterism Pushyâ. By tying Lajjâlukâ roots round his hands, or by smearing them with pasted Lajjâlukâ, a man is enabled to catch hold of Snakes without anywise imperiling his life. Roots of white Arka plants, taken pasted with water, under the auspices of the asterism Pushyâ, prove antidotal to Danshaka (a large kind of mosquito) poison; Karabira roots similarly taken are found to exercise a similar antitoxic virtue. Plasters of Mahâkâla roots pasted with Kânjikam tend to neutralise the poison of Dundubha or Bodra (Boa) snakes. Tanduliyaka-roots taken pasted with rice-washings through the medium of clarified butter (honey according to others) prove antidotal to all kinds of poison. Either Nîly roots, or Lajjâlukâ roots taken pasted with rice-washings prove remedial to Danshaka-poison. The expressed juice of a Kushmânda creeper taken with the admixture of treacle, sugar and milk tends to neutralise the poison of a Danshaka. Yashtimadhu taken with its own weight of sugar through the medium of milk proves antidotal to mole-poison. Gargles of cold water arrest salivation due to the irritation of the mucous membrane of the mouth through chewing betel leaves. Clarified butter taken with sugar relieves the intoxication of wine. O thou supreme deity, potions of black Ankata roots boiled with water, or errhines of decoctions of black Ankota roots prove remedial, within three days, to any slow poison retained in the system. Warm clarified butter, taken with the admixture of rock salt, relieves, O thou supreme deity, the pain of a scorpion-bite. O thou blissful one, a compound consisting of Kusumbham, Kumkum, Haritâlam, Manah-shilâ Karanjam, and Arka roots pasted together, and internally administered, proves antidotal to all kinds of poison. Dregs of oils found in burning oil-lamps, as well as the expressed juice of Kharjuraka undoubtedly neutralise the poison, O Shiva, in cases of centipede (scolopendra) bites. O Rudra,



a fumigation of the seat of the bite with the vapours of burning bdellium is sure to neutralise the poison in a case of centipede-bite. Fumigations with the vapours of burning Ankota leaves would prove beneficial in cases of bites by rats. Plasters composed of Nāgeshvaram, Maricham, Shunthi, and Tagarpādukā pasted together with water would prove antidotal to bee-stings, or the seat of the sting should be otherwise plastered with Shatapushpā and rocksalt pasted together with clarified butter. Plasters composed of Shirisha seeds cooked with milk would certainly destroy the poison, O thou supreme deity, in cases of Dundura (poisonous rats) bites. O thou moon-crested one, the expressed juice of Dhusturam administered with the admixture of milk and treacle proves curative in cases of bites by rabid dogs (Hydrophobia). Gargles of a decoction of Vata, Nimba and Shami barks relieve the pain in the mouth due to the effects of a poison. Plasters of Devadāru and Gairikam pasted together with water, or of Nāgeshvaram, Haridrā, Dāru-Haridrā and Manjishtā pasted together with water prove remedial to spider-poisons. Plasters composed of Karanja seeds, Varuna bark, Tilak and Sarshapa pasted together would undoubtedly destroy all kinds of poison (venom).

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#### CHAPTER CCXV

HARI SAID :—A single moist, Punarnavā root, or Apāmārga root, or the expressed juice of either of these roots, introduced into the vagina, relieves the local pain of young wives or of parturient women. The roots of Bhumi Kushānda

taken pasted with rice-washings tend to improve the secretion of milk in parturient women. Plasters of pasted Indra-vârûni roots, O Shiva, relieve the breast pain in females. O thou supreme deity, ingestions of Pâlikâ cooked with clarified butter relieve an aching pain in the female reproductive organs. Plasters of Kâravella roots pasted with water tend to replace a protruded vagina in its natural position. Plasters of Nili, and Patola roots, pasted together with a solution of Tila and applied with the admixture of clarified butter, prove curative in Jvâla-Gardhava. O Rudra, Pâthâ roots taken pasted with rice-washings, as well as Kushtha-roots administered in the same way relieve Pâpa-rogam. Solutions of Vâsyam taken with honey alleviate the internal burning sensation in cases of Pâparogam. O Rudra, clarified butter taken with as much quantity of Lâkshâ through the vehicle of milk cures leucorrhœa. O thou blissful one, powders of Dvijayashti and Trikantakam taken with a decoction of sesame prove curative in Rukta Gulmas of women, and act as a good emanagogue remedy. Bulbs of Raktotpalam, taken with sugar or with cold water, relieve menorrhagia. A decoction of Sharapunkha taken with Kânjikam, Hingu and rock-salt tends to bring about a speedy parturition. A Mâtulunga root, if it can be culled out entire, by mentioning the name of an anciente, presages the birth of a male child, if otherwise (pulled out split or served) it predicts the birth of a female one. An Apâmârga root inserted into the chignon of a pregnant woman, O thou blissful one, or Karpura, Madanaphalam and Madhuka pounded together and introduced even into the reproductive organ of an old woman, produces happy results, not to speak of it being used by young maidens. Potions of solutions of Kushtam sweetened with sugar, and impressment of Tilak marks on the foreheads of infants act as a general prophylaxis against the influence of malignant planets, ghosts, and diseases. An infant should be made to wear on its person, O Rudra, Shankânâbhi, Vachâ,

Kushtham and bits of iron for prophylactic purposes. Powders of Palásha seeds, or powdered Amalakam and Vidānga taken with the admixture of honey and melted cow-butter tend to improve the intellect. Its effect is almost instantaneous; by taking this compound for a month, O thou supreme deity, a person is enabled to conquer death and decay. Powders of Palásha seeds and Tilam, taken for a weak, through the vehicle of honey and clarified butter, would undoubtedly remove, O Rudra, the effects of old age. By taking, for a month, O Rudra, powders of Amalakam in combination with honey and oil, a person would verily become a lord of speech. Water containing powders of Shivâ and A'malakam, sweetened with honey and drunk through the nostrils, each morning, would act as the best strength-giving medicine. By taking Kushtham-powders, each morning, with the admixture of honey and clarified butter, a man would be able to witness a thousand summers in the full possession of all his faculties in a healthy and fragrant-smelling frame. By regularly consuming huskless Mâsha pulse, soaked with clarified butter in the manner of a Bhávaná, or cooked with milk, in combination with honey and milk, a man would be able to visit a hundred women, each night. Mercury is purified by rubbing it with sulphur and castor oil. A dose of such purified mercury taken with water, thrice a day, acts as a good tonic medicine. By taking milk, that has been cooked with huskless Mâsha pulse and Shimvi seeds, in combination with Apâmarga oil, one would be able to visit a hundred women, each day.

## CHAPTER CCXVI.

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HARI said:—To a cow, that shuns, or turns hostile to, her own calf, should be given her milk, duly milched and salted, whereby she would fondly take to her offspring. Bits of dog's bones tied round the neck of a cow or a cow-buffalo lead to the expulsion of vermins from her body. Gunjâ roots internally administered would bring about the castings of horns in horned cattle. External applications of the juice of Varuna-phalas, squeezed out with the hand, would bring about the expulsion of vermins, O Shiva, from the bodies of biped and quadruped animals. O Rudra, pourings of the expressed juice of Jayâ would bring about the healing of ulcers in quadrupeds. The urine of a she-elephant internally administered would remove the bodily ailments of horned cattle. Lentil seeds and Shâli rice pasted with whey (Takram) and administered through the medium of cow or buffalo-milk would prove beneficial to bullocks. Sharpunkha leaves given with salt would cure the belbous eruptions (Vâri-sphotam) in horses and bullocks. Ghṛitakumâri leaves given with salt would relieve itches in horses and bullocks.

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## CHAPTER CCXVII.

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HARI said:—Take eight parts of Chitrakam, sixteen parts of Shurana, four parts of Shunthi, two parts of Maricham, three parts of Pippalimulam, four of Vidanga, eight parts

of Mushaliká, four parts of Triphalá, and treacle, double the combined weight of these drugs, and prepare a confection (Modaka) in the usual way. This Modaka covers within the range of its therapeutic application such diseases as indigestion, Jaundice, Chlorosis, dysentery, splenic enlargement, and loss of appetite. Take Vilvam, Agnimantha, Shyonâka, Pâtalâ, Pâribhadrakam, Prasârini, Ashvagandhâ, the two kinds of Vrihati, Kantikari, Valâ, Ativalâ, Râsnâ, Shvadanshtrâ, Punarnavâ, Eranda, Parni, Guduchi, and Kapi-kachchhukâ, weighing ten tolas in weight, and make a decoction therewith in the usual way. Take it down from the oven with its quarter part left, and cook the same in a Pâtram full of oil (four seers), add to it cow milk or goat's milk, four times as much as the former, add to it Shatâvari and Saindhavam to the weight of oil. Now hear me enumerate the names of drugs, which are to be added to it in the form of pasted Kalka. *viz.* Shatapushpâ Devadâru, Valâ, Prishniparni, Vachâ, Aguru, Kushtham, Mânsi, Saindhavam, and Punarnavâ, each weighing a Palam weight. Cook the oil in the usual officinal way. This oil should be employed as errhines or potions for relieving pleurodynia (Pârshva Shulam) and cardiac colic. It includes within the range of its curative efficacy Scrofula, Hysteria, Vâtaraktam, and loss of manhood. By using this oil, even a she-mule is sure to conceive, O Hara, what wonder that a woman would be blessed with progeny through its use. It may be likewise employed with advantage in cases of lameness, arched back, and kindred nervous maladies of horses and elephants. Mustard oil cooked in combination with Hingu, Tumvura and Shunthi may be used as ear-drops in relieving otalgia. Ashes of dry Mulakam and Shunthi, Hingula and Nâgaram and Shuktam cooked in combination with oil, four times as much, should be employed in curing deafness, otalgia and germination of vermins in the ears, as well as for the purpose of arresting fetid discharges from the ears. A medicinal oil cooked with the admixture of ashes of dry Mulakam and

Shunthi, Hingulam, Nágaram, Shatapushpá, Vacha, Kushtham, Dáru, Shigru, Rasánjanam, Sauvarchalam, Yavakshára, Sâmudram and Saindhava salt, Granthikam, Vid, Mustam, Madhu, and Shuktam, four times as much, and the expressed juice of Mátulunga and Kadali, should be employed, O Hara, for the purpose of removing diseases of the ears, such as deafness, noise in the ears, otalgia, fetid discharges from the ears. The effect of this oil is almost instantaneous, and O thou moon-crested deity, this is the foremost of all Kshâratailas (alkaline oils) in respect of its efficacy, and instantly cleanses the teeth and the mouth of all impurities. Cook an oil in combination with Chandana, Kumkumam, Mânsi, Karpura, Jâtipatrikâ, Jâtiphalam, Kakkolaphalam. Lavangaphalam, Agurû, Ushira, Turya, Kushtham, Tagarapâduka, Gorochanâ, Priyangu, Valâ, Nakhi, Saralam, Saptaparna, Láksha, Amaloki, and Padmakam. This oil is highly efficacious in removing bad odour of perspiration from the body and proves curative in itches and other skin diseases. By using this oil, a man becomes a favourite with the fair sex, and is enabled to visit a hundred women, each day. It is possessed of a great spermatopoietic virtue; by using this oil even a sterile woman is blessed with the pleasures of motherhood. Take a Prastha measure of melted cow-butter, cook it, in the usual way, with the admixture of eight Prasthas of water, Yamani, Chitrakam, Dhânyam, Tryushanam, Jirakam, Sauvarchalam, Pippalimulam, Vidanga, and Rajikam. This medicinal Ghritam acts as a good appetiser and may be employed with advantage in Piles, Anasarca and intestinal glands. Take a Prastha measure of mustard oil and cook it in the usual officinal way in an earthen or iron vessel, over a slow fire, with the admixture of eight Prasthas of cow's urine, Maricham, Trivrit, Kushtham, Haritâlam, Manahshilâ, Devadâru, the two kinds of Haridrâ Kushtham, Mânsi, Chandana, Vishálâ, Karabiram, milky juice of Arka plants and cow-dung-Serum, each weighing a

Karsha, and half a Palam of Vrisham. Used as an external application, this oil cures Pámá, Vicharchiká, ring worms, malignant sores, and even leucoderma of mature growth or of long origin. Cook a medicinal Ghritam in combination with a decoction of Patola leaves, Kataka, Manjishtha, Shárivá, Nishá, Jāti, Shami, Nimva leaves, and Madhukam. External applications of this Ghritam alleviate pain and arrest secretions of ulcers. By taking a compound of Agnimantha, Vachá, Vása, and Pippali with honey and rock-salt, for seven days, a person is enabled to sing as sweetly as a Kinnara. By taking, for three days in succession, a compound of Apámarga, Gúduchi, Kushtham, Shatávári, Vachá, Shankha-pushpi, Abhayá, and Vidanga, taken in equal parts and pounded together with the admixture of melted cow-butter, one is enabled to learn eight hundred books by heart. Taken with water or clarified butter, Vachá enables a person to learn a thing at the first hearing. One Palam weight of Vachá taken with milk under the auspices of a solar or lunar eclipse, tends to make its user a profoundly intelligent person. Water boiled with Bhunimva, Nimva, Triphalá, Parpata, Patola, Mustakam, and Vásaka immediately destroys Visphotás (carbuncles). Sticks (Vartis) made of Ketāku, fruits, Shankha, Saindhava, Tryushanam, Vachá, Phena, Rasánjanam, Vidanga and Manahshilá pasted together with honey prove curative in cough, loss of vision and the type of eye-disease known as Patola. Cook two Prastha measures of a decoction of Másha pulse with a Drona Measure of water, and take it down with its quarter part left. Cook a Prastha Measure of oil with the admixture of this decoction in the usual way, add to it an A'dakam measure of Kânjikam and a compound of Punarnavá, Gokshura, Saindhavam, Tryushanam, Vachá, salt, Devadaru, Manjishtha, and Kantakarika. Internally administered, or employed as errhines, this oil cures the most acute type of earache; used as an unguent, it removes deafness and proves beneficial in hosts of other

bodily distempers. Take two Palam weights of rock-salt. five Palas of each of Shunthi and Chitrakam, five Prasthas of Sauviram, and one Prastha of oil. Cook it in the usual officinal way. This oil proves curative in cases of splenic enlargement, leucorrhœa, and all diseases of the nervous system. A medicinal oil cooked in combination with a decoction of Audumvara, Vata, Plaksha, the two kinds Jamvu, Arjuna, Pippali, Kadamva, Palásha, Lodhram, Tindukam, Madhukam, Amram, Sarja, Vadaram. Padmakesharam, Shirisha seeds, and Ketaka brings on graunlation even in old or long-standing sores, and facilitates their speedy healing.

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### CHAPTER CCXVIII.

HARI said :—A compound consisting of two kinds of Rajanī, Pāthā, Kushtham, Ashvagandhá, Ajamodakam, Vachá, Trikatu and common salt pounded together and treated with the expressed juice of Brahmi in the manner of a Bhābaná saturation, and taken for a week, tends to highly improve the intellect. Errhines, plasters, or pastes of Siddhārthakam, Vachá, Hingu, Karanjam, Devadāru, Manjishthā, Triphalá, Vishvam, Shirisha, the two kinds of Rajani, Priyangu, Nimva and Trikatu pounded together and mixed with cow's urine prove curative in hysteria, poisoning, insanity, discolouring of the skin, and diseases due to the influences of malignant ghosts. Take Nimva, Kushthām, the two kinds of Haridrā, Shigru, Sarshapa, Devadāru, Patolam and Dhanyam; pound them together and rubb this pulverised compound with whey (Takram). Rubbing of the body with this paste, or with this paste mixed with oil, destroys Pāmā, itches and allied diseases of the skin. Take Sāmudrām salt, Saindhava salt, Kshāra, Rājika, common salt, Vid salt, Katu, iron rust,



Trivrit and Shuranakam in equal parts. Cook them over a gentle fire, with the addition of milk-curd, cow's urine and water. This pulverised compound, which is called Agnivala Churnam, instantaneously relieves all form of colic; whether intestinal, renal, or splenic, or brought about through the enlargement of intestinal glands (gulma.) It should be taken through the vehicle of warm water, and the patient should be advised to take Mâsha pulse with melted butter after the digestion of his ingested food. This is almost a specific for all forms of colic, inclusive of the one known as Parinâma Shula. A compound of Abhayâ, A'malakam, Drâkshâ, Pippali, Kantakârikâ, Shringi, Punarnavâ, and Shunthi boiled together with water, or pounded together, may be given with advantage in all forms of Cough. Abhayâ A'malakam, Drâkshâ, Pâthâ, Vibhitakam, and sugar, taken in equal parts and internally administered, act as a good febrifuge remedy. Triphalâ, Vadaram Drâkshâ and Pippali combinedly exercise a purgative virtue, Abhaya taken with salt and warm water acts as a good purgative. Flesh, blood, excrementitious matter (stool and urine) of female tortoises, fishes, mares, cow buffaloes, cows, female monkeys, she jackals, female cats, female crows, female owls, and she bears should be given for relieving fits of fever and insanity. Fumigations with the vapours of burning hairs or feathers) of any of these animals likewise prove beneficial in the foregoing maladies. The god Vishnu, meditated upon by a person at the time of taking a medicine, undoubtedly relieves him of the trouble.

## CHAPTER CCXIX.

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HARI said:—O thou self-begotten one, now hear me discourse on the prophylatic formula known as Vaishnavam Kavacham, which grants a certain immunity from attacks of maladies. Having made obeisance 'unto the birthless, changeless, undecaying and all-powerful reality, having bowed down unto the all-pervading Vishnu, the god of gods, the overlord of the celestials, I shall describe the prophylaxis presently referred to. I make obeisance to the eternal spirit of irresistible prowess, to the dissipator of all woes and misfortunes. May Vishnu protect me in the front, and Krishna, at the back. May Hrishikesha protect my intellect; and Keshava, my tongue. May Vāsudeva protect my eyes, and may Sankarshana guard my ears. May Pradyumna protect my nose; and Aniruddha, my skin. May Vanamālī protect the inside of my throat; and Shrivatsa, the downward portion of my body. May the discus-wielding divinity guard my sides. I consign my left side to the protection of the destroyer of demons and my right side to that of the divine club weapon, that has brought about the annihilation of the Asuras. May the divine Mushala weapon protect my belly, may the divine plough guard my back. May the divine bow protect the upper part of my body, may Nandaka protect my knee-joints. May the divine conch-shell protect my insteps, may the divine lotus flower protect my feet. May the divine Garuda protect me in all concerns of my life. May the boar manifestation of Vishnu protect me in waters, may the dwarf manifestation of the supreme god protect me on undulating and impassable grounds. May Nṛsinha guard my person in wilderness; may Keshava shield me everywhere. May Hiranyagarbha give me gold, may the divine Kapila, the author of the Sāṅkhya system of philosophy, help me to

maintain a normal equilibrium among the different vital principles of my organism. May the birthless one that preside over the white isle (Shvetadvipa) lead me to that land; may the destroyer of the demons Madhu and Kaitabha destroy my enemies. May the all-pervading Vishnu always expel sins from my body; may the swan, fish and tortoise manifestations of Vishnu protect me in all the quarters of the heaven. May he, whose prowess brooks no obstruction in the three regions, dissipate all my inequities. May Nârâyana protect my intellect, may Shesha grant me that pure knowledge which dispels all ignorance, may the god whose mouth is the submarine, volcanic fire, cleanse my spirit of all sin I have committed in the past with my hands, feet, and mouth. May Dattâtreyâ grant me increase of friends, progeny and domestic animals. May Râma destroy with his battle-axe all my adversaries. May the mighty armed Râma, the destroyer of Râkshasas, always guard my body. May Râma, the delight of the race of Yâdavas, kill my enemies with his invincible ploughshare. May juvenility of Krishna, the destroyer of Pralamba, Keshin, Chânura, Putanâ and Kansa, grant me all my heart desires. Dismayed with fear, utterly terror-stricken, I see a noose-holding male figure of a blackish, yellow colour, more sable than the primordial darkness and more dreadful to look at than the god of death, hence do I consign myself to the protection of the lotus-eyed one that suffers no decay. O my soul, I need not fear since the woe-dissipating lord is mine. I am now indeed an adorable Self.

Having meditated upon the divine self of Nârâyana, who guards against all evils and calamities that beset human life, I roam about in this world, bearing this Vaishnava prophylaxis on my person. Since my mind perpetually dwells upon the almighty self of Vishnu, malignant spirits dare not assail me. I am a veritable moving pantheon, full of energies of all the divinities. May success attend me in this life since I have duly recited this (Vaishnabam) Mantram. May

Vishnu strike the eye-sight of those sin-perverted beings, that might chance to behold me with their wicked eyes, or whom I might happen to behold. May the discus of Vāsudeva, as well as the halo (*lit.* spokes) that shines round that weapon, sever my sins and strike those that wish me evil. Happening to fall among monsters, and Pishachas, while crossing a lonely waste or a weird wilderness, in quarrels, in contests, while travelling on the king's high way, in moments of crisis and on apprehension of imminent peril to life, while swimming across a river or to ward off the influences of malignant planets and disease-spirits, at times when attacks by thieves and acts of incendiarism are apprehended, in thunder, in lightning, on the happening of reasonable causes of terror; one should recite this Vāghavatam Mantram, most sacred of all other Mantras. This renowned Bhāgavatam Kavacham, which extinguishes all sin, is the most secret of all secret Mantras. I make obeisance to the lotus-navel one, the seed of the universe, the self without end or origin that lies inaccessible within the cycles (Kalpas) of evolution, the emanations of his own Mâyā.

Om, to Time (obeisance) Svâhâ, Om, to the spirit of Time obeisance (Svahâ). Om, to Krishna obeisance (Svâhâ). Om, to the figure of Krishna obeisance. Om, obeisance to Chanda, Om obeisance to Chandarupa, Om, obeisance to Prachânda, Om, obeisance to Prachandrûpa. Om, obeisance to Sarva. Om, obeisance to Sarvarupa. These are the texts of disease and poison-incantations. May Vishnu, may Narayana, may Aniruddha, may Samkarshana, may Vasudeva destroy my all kinds of fever.

## CHAPTER CCXX.

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HARI said:—Now hear me enumerate the Mantra, which repeated for seven nights in succession by a person, enables him to witness the realisation of all his wished-for objects. I make obeisance to the Bhagavân, I meditate upon the self of Vâsudeva. I bow down unto Aniruddha, Sankarshana and Pradyumna manifestations of Vishnu. Obeisance to the giver of perfect knowledge, obeisance to the embodied self of pure joy. Obeisance to the one that delighteth in the soul, obeisance to the embodied quiesism, obeisance to the one who observeth no duality in the universe. This universe is thy image, hence do I make obeisance to thee. Obiesance to Hrishikesha, the great spirit reflected in the universe. I make obeisance to Brahma from whom all this has come into being, in whom lies this all and from whom many other eternities will originate. Thou supportest this terrestrial globe, I make obeisance to thee. I make obeisance to Him whom the mind, life and the sense-organs cannot reach and who, like this ethereal expanse, lies extended both in the inside and outside of creatures. Om, obeisance to the Lord, the great Purusha, the Supreme Lord of the Mahabhutas (primordial matter) whose lotus feet are surrounded by the polens of virtues of heirarchies of beings of Sattva qualities. I make obeisance to the final goal of all. By dint of this knowledge, Chitrakatu was lifted to the status of a Vidyâdhara.

## CHAPTER CEXXI

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HARI said :—O thou, supreme deity, I shall now enumerate the Vishnu-Dharma-Vidyâ, by reciting which, Indra was enabled to kill all his adversaries, and was ultimately installed on the throne of heaven. The Mantras such as Om, etc., should be psychically located by the reciter in his brain, face, heart, belly, thighs, knee-joints and legs respectively. He should then meditate upon these Mantras located as directed in the preceding line. As an alternative, the Mantra running as *Namo Nârâyanâya* should be located, as above directed, in the limbs in the inverse order of enumeration. Then the rite of *Kara-nyâsa* should be performed with the twelve-lettered Mantra sacred to the deity (*Om Namô Bhagavate Vâsudevâyâ*.) The votary should recite the Mantra running as *Om*, obeisance to Vishnu, and consider himself as identical with the *Shesha* manifestation of that divinity, attended with the sixfold energy. May Hari protect me; may the fish manifestation of Vishnu shield my person in water. May *Trivrikrama*, who exercises absolute power in the three regions, protect me in the skies; may the dwarf manifestation of Vishnu preserve me on land. May the mighty *Nrisinha* protect me in wilderness; may *Râma* preserve me on the mountain. May the boar manifestation of Vishnu preserve me on the earth-surface; may *Nârâyana* preserve me in the air. May *Kapila* protect the worldly concerns of my life; may *Dattâtreyâ* preserve my yoga. May *Haya-griva*, among the celestials, and *Makaradhvaja*, among the celestial youths, preserve me. May *Nârada* protect me from worshipping any other god. May the tortoise manifestation of Vishnu preserve me in the south west; may *Dhanvantari* protect me from the evil effects of unwholesome food. May *Nâga* protect me from failings of anger and passion. May

Yagna preserve me from the combined energy of diseases, may Vyâsa preserve me from ignorance. May Buddha preserve me from the concourse of heretics (Páshandas), may Kalki preserve me from sin and sinful propensities. May Vishnu protect me at noon ; Nârâyana, in the morning ; the destroyer' of demon Madhu, at after-noon ; and Mádhava, in the evening. May Hrishikesha protect me at the dawn of day ; may Janârdana protect me at night-fall. May Shridhara protect me at mid-night, may the lotus-naveled deity preserve me during the small hours of the night. May the discus, club (Kaumadaki) and arrows of Vishnu kill my enemies and the Rákshasas. May the lotus and conch shell of Vishnu preserve me from enemies, may the celestial Garuda, and the divine bow and ornaments of Vishnu preserve my life, mind, and intellect. May Shesha and Sarva-rupa preserve me everywhere. May Narasinha preserve me in all angles of the heaven. He, who eyes a person with this Kavacham on his person, is sure to be fascinated, and such a person enjoys a kind of immunity from disease.

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## CHAPTER CCXXII

DHANVANTARI said :—Now I shall enumerate to you the Gârudam, as disclosed by Sumitra to Kashyapa. This Gârudî Vidyâ tends to neutralise the effects of all kinds of poison. The five fundamental material principles of earth, water, light (heat), air and ether are represented by the different letters of the alphabet as their symbols, which should be regarded as the presiding deities of the occult diagram to be meditated upon at the time of Dhyânam. The deities reside in these five fundamental material principles.

The letters Sa, Ka, and Tha are symbolical of the energy of Shiva (ether). The rite of Nyâsa should be duly performed, and the Chaturvaktra Mantram should be psychically located by the votary inside the palms of his hands, in the soles of his feet, as well as in the cavities of his heart and ears. By meditating in this fashion a votary may achieve all kinds of success. First imagine a yellow coloured quadrangle as symbolical of the Earth, of which Indra is the presiding deity. At the centre of this quadrangle should be contemplated the ring of Varuna, at the centre of which is the mystic, translucent lotus upon which the half moon sheds its cool, turquoise-blue beams. Around this should be imagined as transcribed the triangular Mandalam of fire, crossed by a Svastika mark (cross) and burning with the effulgence of primordial fire. Around this should be imagined the circle of Vâyu, sable coloured like the inside of a cut bar of black antimony, and impressed with the mark of the occult Vindu. Encircling this ring of Vâyu should be imagined the Vyoma-Mandalam, dreadful in its infinite vastness, lying effulgent and motionless like the ocean of milk (Kshira), or like a sea of molten crystal. The celestial serpents Vâsuki and Shankhapâla should be imagined as residing in the quadrangle of the earth; Karkata and Padma-Nâbha, in the ring of Varunâ; Kalika, in the Mandalam of fire; and Takshaka and Mahâvjaka, in the ring of air. The material principles of earth, water, etc., should be imagined by the votary as located in his fingers, starting with the thumb and ending with the small finger, both in the usual and inverse order of enumeration. Likewise, the Jayâ and Vijyayâ Mantras should be located in the bone-joints, the Shiva-Shadanga Mantram in the cavity of the mouth; and the Hrid Mantra in the arms and the tuft of hair on the crown of the head, and the Vyâpakam, in the phalanges of fingers. The rite of Bhutanyâsa should be performed with the Shivânga Mantras preceded by "Om" and followed by



"Namas." This rule should be followed in respect of establishing and worshipping all forms of Mantra.

The first letters of the names of these celestial serpents are the Mantras respectively sacred to each of them, which being duly recited by a votary enables him to draw any of them to his side. The Mantras composed of the names of the five fundamental physical principles coupled with "Om" and "Namas" should be then recited, whereby the celestial Garuda would appear unto the votary in all his glory and prowess.

The votary shall again perform the rite of Karanyâsa with the help of the vowel letters, and the rite of Shâriranâyasa thereafter. He shall contemplate his vital energy (Prâna) as an unflickering light steadily burning within his heart, and consuming the impurities of his organism, and the Vîja Mantra as showering divine ambrosia wherewith his system is being saturated. Thus surcharging his system with the nectarine flow of the Vîja Mantra, the votary shall contemplate his self as located in his brain; and the earth teeming with thousands of cities and abodes of men, and guarded by the Lokapâlas (protectors of worlds) and shining with the effulgence of molten gold as located in his lower extremities. The principle of water, clear and smooth, he shall contemplate as occupying the region between his heart and navel, shining with a blue light, and occupying a space, twice as much as that of the earth. The Ravi Mandalam, the seat of heat and light, should be imagined as a triangle occupying the thoracic cavity and resting on an imaginary line across the umbilicus as its base, and extending from the sphere of Bhubanas (worlds) to Brahma. The Vâyû Mandalam, in which is ensconced the image of Self, as permeating the universal space and coloured (deep blue) like broken, black antimony. Over the crown of his head the votary shall contemplate the Divya Mandalam shining with the effulgence of clear, cut crystal, and permeating the boundless expanse

of ether, and enshrouding, and enlivening all with divine ambrosia.

First the rite of Bhutanyāsa should be performed, after that, the one in respect of the celestial serpents, by reciting the Vijas commencing with the letters "La" and coupled with the nasal sign of Vindu, to which the Vijas, sacred to Shiva, should be moreover appended. After this, the votary should meditate upon the Mandalam described before. The intelligent one should meditate upon the Mandalas respectively colored as aforesaid at the time of practising this incantation. The feet, pinions, and bills of Garuda should be contemplated as ornamented with rings of black snakes. This figure of Tārksa (Garuda) should be invariably meditated upon in cases of poisoning with any animal or vegetable poison. The figures of malignant spirits, planets, Dākinies, Yakshas, and Rakshas should the votary likewise imagine as located in his limbs, ornamented with black serpents, by an act of Nyāsa. Twofold is the rite of Nyāsa in this incantation; one is in respect of the fundamental material principles and the other is in respect of the serpents. Having thus contemplated the principles of soul etc., in due succession, the votary should commence practising the charm. First the three fundamental principles of Tritattvas should be contemplated, and after that the principle of bliss should be meditated upon as located above them. The rite of Deha-nyāsa should be performed by the votary, both in the usual and inverse order, in his limbs, as well as in the imaginary figures of the deities meditated upon. The bulb, stem, etc., of the occult lotus, as well as the principles of virtue and wisdom should be worshipped by reciting the Vijas composed of the final letters of the different Vargas appended with the second vowel. The Mantra "Kshaum" should be imagined as located in the polens of the occult lotus. The groups of letters, which are called Aka, Cha, Ta, Tha, Pa, Ya and Sa Vargas, should be imagined as

impressed on the eastern petals of this mystic flower, the vowels should be likewise imagined as impressed on the polens of the lotus, two in each, wherein the gods Isha etc., should be worshipped. The goddesses Vâmâ etc., should be considered as the energies of the Rudras worshipped in these polens, after which the votary shall invoke the three fundamental material principles (Tritattvas). The principle of ether he should psychically invoke and locate within his head. He should worship the principle of earth in the western petal of the lotus; the principle of water, in its northern leaf; the principle of fire (Tejas), in its southern leaf and the principle of air, in its eastern one. The Tanmâtras (essential material principles) and Mahâbhutas (gross matter) should be worshipped outside the occult diagram.

This procedure should be adapted in all rites of Nityâ and Naimittika worship. The votary should contemplate his Self as an expanse of beautifully tinted light, pervading all through the universe—its creator, preserver and destroyer—and laving the infinite expanse of ether with its own ambrosial energy. Likewise, he should meditate upon Bhairava in the company of the Siddhas and the celestial Garuda in all acts of incantation—the moon-crested Bhairava, who is possessed of ten arms and four faces and three eyes, burning with a kind of lurid effulgence, with his diabolical teeth exposed in a dreadful grimace and a weird light emanating from his flame-coloured eyes. For the destruction of snakes he should contemplate the image of Garuda, dreadful to look at, the tips of his mighty pinions touching the ends of the welkin, the regions of Patala located in his feet, the seven celestial regions lying ensconced in his bosom, the entire universe nestling round his neck, and all the Rudras, from the first to Isha, who is the last in the list of that class of deities, as located within his head, Garuda, who is but another manifestation of Shiva, is the lord of the universe, the greatest of all the great divinities.

His body is made of the energy of the Mantras (mystic formulas); and the votary shall contemplate him in all acts of incantation as effulgent like the fire of universal dissolution and bent on devouring the poisonous snakes. He, whom the votary may contemplate in his mind after performing the rite of Nyasa as above described, shall come under his control and influence. By performing this Nyāsa, a votary becomes himself a Garuda. Ghosts, demons, monsters, Pishāchas and the different kinds of fever such as, quotidian ague, etc., fly the presence of him who practises this incantation. Dhanvantari said this Gārudi Vidyā which was first promulgated by Garuda himself to the holy Kashyapa; now hear me discourse on that which was disclosed by Maheshvara to the goddess Gauri.

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#### CHAPTER CCXXIII.

BHAIRAVA said:—Now I shall expound the Tripurā Vidyā (Science of Tripurā) which is known as the Nityaklinnā Mantra, which, properly practised, imparts salvation and creature comforts to its votary. Om, Hrim, come O thou, goddess, Om obeisance to Kledenī, the same to the exciress of erotic passions. Am, Hrim, Hrim, obeisance to Nārāyana. Similarly, the deities Vegavati, Maha-pretāsanā, etc., should be worshipped. Om, Hram, Hrim, Kraim, Naim, Kraim, obeisance to Madadravā; Aim, Hrim, obeisance to Tripurā. Om, Hrim, Krim, obeisance to Paṣhimavaktra. Om, Aim, Hrim, obeisance to Uttaravaktra; Aim, Hrim, obeisance to Dakshina Vaktra, to Purvavaktra, and to Urdhavaktra. Krim, obeisance to the noose of the deity, obeisance to the mace of the deity, Aim, obeisance to the skull which the god bears in his hand. The rite of Nyāsa should be performed by reciting the Mantra A'dyām, Bhayām, Aim, etc.

The deities such as Kámarupa, Asitánga, etc., should be worshipped in the East, the goddess Brahmâni and the deity Vishma-nirma should be worshipped in the South. The deities such as Ruru-Bhairava, Kumâri, Maheshvari and Chanda should be worshipped in the west, the deities such as Ulkâ, Krodha, and Vaishnavi should be worshipped in the north.

The Bhairava, Aghora should be invoked and worshipped in [south-east corner of the Mandalam; Unmatta Bhairava in its north-west chamber, the goddesses Mahendri Kulântikâ, and Vilinâ in the south-west chamber. The god Jalandhara with his accompanying energies of Bhisânâ and Chamundâ should be worshipped in the north-east chamber of the mystic diagram. In the umbilical region of the imaged goddess should be worshipped the god of death and Chandikâ, as well as the presiding deities of attachment, pleasure and love. The god of love with his five arrows should be likewise worshipped by reciting the Mantra running as Om, Hrim, Hrim, Hram, Shah, obeisance. Hum, obeisance to Gana, Akshas and Kshetrapâlas. Thus meditated upon and propitiated with libations of clarified butter cast in the fire in her honour, the goddess Tripurâ grants the fulfilment of all desires to her votery and bides under his control. The eternal Tripurâ, worshipped in the manner known as Jvâlâmukhi-Krama, dissipates all diseases.

Now hear me discourse on the process of worship known as Jvâlâmukhi-Krama. The goddess Jvâlâmukhi should be worshipped at the centre of the mystic lotus-diagram and her attendant goddesses such as Nityâ, Arunâ, Madanâturâ, Madâ, Mohâ, Prakriti, Kalanâ, Shree, Bhârati, Akarshini Mahendrâni, Brahmâni, Maheshi, Kaumâri, Baishnavi, Vârâhi, Mâhendri, Chamundâ, Aparâjitâ, Vijayâ, Ajitâ, Mohini, and Tvaritâ should be worshipped in the adjacent chambers within the diagram. The goddess Stambhini, Jrimbhani, and Kâlikâ should be worshipped outside the diagram. By

worshipping the goddess in this manner, a votary is enabled to neutralise the effects of all kinds of poison.

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#### CHAPTER CCXXIV.

Now I shall discourse on Chudâmani for the ascertainment of auspicious or inauspicious auguries. Having made obeisance to Gana, Soma, and the goddess, the sooth-sayer should obliquely put down three lines on the paper, in the shape of a stream of cow's urine. Then the different symbols of calculation such as the banner, camel, lion, dog, bull and the ass should be put down in the different chambers. The crow should be regarded as the eighth symbol in the diagram. Banner seen in the chamber of the banner presages thoughts about a kingdom or wealth, Dhumra (camel) seen in the chamber of the banner presages thought about metals and gain. Lion seen in the chamber of the banner presages acquisition of wealth and gain. Dog, seen in the chamber of the banner, presages thought about a female slave and the advent of happiness. Bull seen in the chamber of the banner presages thought about, and acquisition of, landed property. Ass seen in the chamber of the banner presages misery and sorrow. Elephant seen in the chamber of the banner presages victory and acquisition of place by the enquirer. Crow seen in the chamber of the banner presages loss of wealth, and thought about pain or misery.

Similarly, banner seen in the chamber of the camel, presages pain followed by pleasure. Camel seen in the chamber of the camel presages misery due to evil propensities of the enquirer. Lion seen in the chamber of the camel foretells an anxiety about, and acquisition of, wealth by the enquirer. Dog seen in the chamber of the camel

predicts victory and wealth. Bull seen in the chamber of the camel predicts the acquisition of cattle and wives by the enquirer. Ass seen in the chamber of the camel presages disease and loss of wealth. Elephant seen in the chamber of the camel augurs the acquisition of wealth and kingdom by the enquirer. Crow seen in the chamber of the camel presages loss of wealth and kingdom. Banner seen in the chamber of the lion predicts the gain of wealth and kingdom; camel seen in the chamber of the lion presages the acquisition of a bride and wealth by the enquirer. Lion seen in the chamber of the lion predicts victory and arrival of friends. Dog seen in the chamber of the lion predicts the gain of a village by the enquirer and the fact that he is thinking about a woman. Bull seen in the chamber of the lion foretells the acquisition of a field, house and money by the enquirer. Ass seen in the chamber of the lion augurs the lordship of the enquirer over his own native village. Elephant seen in the chamber of the lion presages good health, joy and longevity to the enquirer. Crow seen in the chamber of the lion predicts the acquisition of a wife, food grain and wealth.

Banner seen in the chamber of the dog indicates the thought about a place and presages the advent of joy and pleasure. Camel seen in the chamber of the dog predicts quarrel and failure in business. Lion seen in the chamber of the dog predicts the success of an undertaking. Dog seen in the chamber of the dog presages loss of wealth. Bull seen in the chamber of the dog predicts the recovery of a patient from a disease. Ass seen in the chamber of the dog predicts quarrel and danger. Elephant seen in the chamber of the dog foretells the meeting of the enquirer with his wife and children. Crow seen in the chamber of the dog augurs disease and loss of bodily strength.

Banner seen in the chamber of the bull predicts the honouring of the enquirer by kings. Camel seen in the chamber of the bull predicts royal favour and pleasure to

the enquirer. Lion seen in the chamber of the bull augurs happiness and prosperity to the enquirer. Dog seen in the chamber of the lion predicts beauty, strength and gain of creature-comforts to the enquirer. Bull seen in the chamber of the bull augurs fame, contentment, pleasure. Ass seen in the chamber of the bull predicts great joy and gain for the enquirer. Elephant seen in the chamber of the bull augurs the acquisition of wives and elephants. Crow seen in the chamber of the bull presages the gain of place and honour by the enquirer.

Banner seen in the chamber of the ass augurs sorrow and disease. Camel seen in the chamber of the ass presages terror from thieves and robbers in respect of the enquirer. Lion seen in the chamber of the ass presages honour, prosperity and victory to the enquirer. Dog seen in the chamber of the ass presages loss of wealth and anguish. Bull seen in the chamber of the ass presages happiness and meeting with dear ones. Ass seen in the chamber of the ass predicts pain and disease. Elephant seen in the chamber of the ass predicts joy and birth of sons. Crow seen in the chamber of the ass augurs quarrel and disease.

Banner seen in the chamber of the elephant foretells joy and birth of sons. Camel seen in the chamber of the elephant predicts acquisition of wealth and food grain by the enquirer. Lion seen in the chamber of the elephant augurs success and victory. Dog seen in the chamber of the elephant predicts happiness, prosperity and recovery from disease. Bull seen in the chamber of the elephant presages royal favour and wealth. Ass seen in the chamber of the elephant presages the advent of misery to be followed by days of prosperity. Elephant seen in the chamber of the elephant predicts joy and acquisition of fields and food grain by the enquirer. Crow seen in the chamber of the elephant presages the acquisition of wealth and food grain by the enquirer.



Banner seen in the chamber of the crow augurs the failure of an undertaking. Camel seen in the chamber of the crow presages misery from gratification of wicked inclinations. Lion seen in the chamber of the crow predicts quarrel and mental unrest. Dog seen in the chamber of the crow augurs terror and family dissensions. Bull seen in the chamber of the crow presages terror and loss of place or home. Ass seen in the chamber of the crow presages loss of wealth and defeat. Elephant seen in the chamber of the crow augurs the advent of fortune and fame. Crow seen in the chamber of the crow predicts a sojourn to a foreign country.

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#### CHAPTER CCXXV.

BHAIRAVA said:—Now hear me, O goddess, discourse on the science of the conquest of the vital air, a knowledge whereof enables a person to predict victory or defeat. The four vital airs, which are respectively called Agni, water. Shakra, etc., respectively flow through either of the nostrils. The breath, which courses in an upward direction through the nostril, is called Agni (fire); that, which courses in a downward direction through the nostril, is called Varuna. The breath, that courses in a middling (neither upward nor downward) direction, is called Mahendra. In the light fortnight the breath-wind courses through the left nostril, while during the dark fortnight it courses through the right. For the period of three days, the breath-wind follows the same course after taking a definite direction, changing its course completely on the day of Pratipad (first day of a light or dark fortnight). If the breath-wind rises following the course of the sun, and flows out along the passage of the moon, all

good qualities of the breather are supposed to increase; contrary is the result if the breath-wind follows a contrary direction. O thou beautiful-faced one, sixteen are the changing periods of the direction of the breath-wind in the course of an entire day and night. Impairment of health is brought about when this changing period falls at the close of each two hours and a quarter. Pertaking of a meal, and sexual intercourse are good when the breath-wind flows through the right nostril, and victory in battle attends the man, who enters into it, while his breath-wind flows out through the right nostril. A man may safely start on a journey, or undertake any other auspicious act when the breath-wind flows out through his left nostril. No evil strikes a man when his breath-wind flows out in directions called Mâhendra and Varuna. Men breathe through their right nostrils during a season of drought, while breath flows out of their left nostrils during the rains.

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#### CHAPTER CCXXVI.

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DHANVANTARI said:—Now I shall expound the Ayurveda which deals with the diseases of horses, and the means of keeping them in sound health. Horses that are crow-lipped, black tongued, bear-faced, as well as those that are hot-palated or fierce-toothed, or are possessed of a greater or smaller number of teeth than what they naturally possess, or born with only one testicle, or afflicted with scrotal tumours, or possessed of deformed backs or bifurcated hoofs or teats, or footed like cats, or striped like tigers, or coloured like patches of cutaneous affections, or abscesses, as well as those which are extremely diminutive in size, or are eyed like cats

or monkeys, should be regarded as inauspicious and unfit for use. The best or first-class horses measure upward of four cubits in length, the second or middling class of horses measure half a cubit less than first class horses in length. The last class of horses measure three cubits and a half in length. Horses, that are long-limbed, short-eared, mouse-coloured and long-lived, are the best. The rite of protection should be done unto horses by worshipping the god, Revanta, and by feeding Brâhmanas. For prophylactic purposes, Saralam, Nimva-leaves, bdellium, mustard seeds, sesame, Vacha, asafætida, saturated with clarified butter, should be tied round the neck of a horse.

Ulcers, which horses are found to be afflicted with, may be divided into two classes as Agantuja (traumatic, or of extraneous origin) and Shâriraja (idiopathic). Ulcers marked by a late suppuration should be regarded as of a Vâtaja origin; suppuration speedily sets in ulcers, due to the action of the deranged Kapham, while those, due to the deranged Pittam, are marked by a burning sensation in their inside. Thick discharges from ulcers should be attributed to the action of the deranged Kaphah; while those, which are of a Sânnipâtika origin, exhibit symptoms peculiar to each of the three aggravated Doshas. A plaster composed of Danti roots, the two kinds of Haridrâ, Chitrakam, Vishvabhesajam, Rasonam, and rock salt pasted together with whey or Kânjikam (a kind of fermented rice or barley gruel) or pastes of sesame, fried barley grain etc, mixed with powdered rock salt and milk curd, or pastes of Nimva-leaves, applied to ulcers in horses, bring about their purification and healing. A medicinal oil cooked in combination with Karabira, Kādali, Arka, Snuhi, Kutaja, Chitrakā and Bhallātaka brings about the healing of sinuses in horses. As an alternative, such a sinus should be washed with a medicinal Ghritam cooked in combination with a paste of the five astringent barks. A compound consisting of the

two kinds of Haridrâ, Vidanga, the five kinds of salt, Patolam and Nimva-leaves, Vacha, Chitrakam, Pippali, and Shringavera pounded together and administered through the medium of water brings about the expulsion of worms from the intestines of horses, and remove their deranged Kapham and somnolence. A decoction of Nimva-leaves, Patolam, Triphalâ, and Khadira should be successively given for three days to a horse, after bleeding it, for the cure of any cutaneous affection. Application of mustard oil proves beneficial in cutaneous affections of horses attended with ulcers. A decoction of garlic should be given to a horse for the alleviation of diseases of the deranged Vâyu. In disorders of digestion, the expressed juice of Mâtulunga, or of Mânsi should be administered as errhines. One Palam weight of this compound should be administered on the first day, and its dose should be daily increased by a Palam weight until it reaches eighteen Palas. The smallest dose of this medicine is eight Palam, and its middling dose is fourteen Palas weight. Errhines should not be given to horses in summer or autumn. In diseases of the deranged and aggravated Vâyu, the medicine should be administered through the medium of oil, or in combination with sugar, clarified butter or water. It should be given through the vehicle of mustard oil saturated with Vyosha (Trikatu) powders in diseases of the deranged Kapham, and through a solution, or decoction of Triphalâ in those of the deranged Pittam. A horse, that lives on milk, Sâli and Shashtika grain, is not to be condemned, as well as the one, that is of the colour of a ripe Jamboline fruit, is not to be rejected. Bdellium should be given to a horse, after it has been in any way hurt or injured, and milk should be administered to it for the purpose of speedily allaying the agitation. In diseases due to the action of the deranged and aggravated Vâyu, milk and boiled rice should be given to a horse as food, while in those of Pittaja (bilious) origin, its diet

should consist of a Karsha weight of meat soup mixed with honey, Mudga soup and clarified butter. In diseases of the deranged Kapham, Mudga or-Kulattha-soup mixed with butter or pungent drugs, should be given to a horse, while in cases of deafness, nervous affections, or in diseases of Sânnipâtika origin, bdellium should be freely given to it. In all diseases a Palam weight of Durvâ should be given to a horse on the first day, and the dose should be increased by a Karsha measure, each day, till five Palam is reached. Eighty Palam is the highest dose. Sixty-Palam is the middling and forty Palam is the lowest dose. In ulcers, cutaneous affections, and lameness, the food of a horse should be made saturated with a decoction of Triphalâ) whereas in impaired digestion, and œdema (dropsical swelling) it should be given saturated with cow's urine. In diseases due to the actions of the deranged Vâyu and Pittam, as well as in ulcer-cases, the food of a horse should be given mixed with Gokshura and clarified butter, while a goodly quantity of Mâsha pulse should be given to it whenever a general plumpness of its limbs is desired. Five Palam weight of Guduchi should be given to a horse, each morning, in summer and autumn, through the vehicle of rice-paste treated with clarified butter. This food imparts a greater strength and vigour to a horse and acts as a general prophylaxis against disease. Guduchi may be likewise given to a horse with benefit through the medium of milk. For similar purposes, one, three or four Palam weights of powdered Shatâvari and Ashvagandhâ may be given to a horse with Guduchi Paste. A mortal epidemic is presaged when all the horses in a stud are found to assume one colour. The visitation may be warded off by the performance of proper prophylactic rites, and *Homas*, as well as by feeding the pious and learned Brâhmanas. The medicine known as Haritaki-Kalpa may be given with benefit to horses under these circumstances. This medicine (Haritaki-Kalpa) consists

in giving five Haritakis, each day, to a horse, pasted together with rock-salt and cow's urine. The dose of the medicine should be increased by five Haritakis, each successive day, until it goes up to a hundred Haritakis. The full dose (of this medicine) is a hundred; and the middling, eighty, the smallest dose being sixty Haritakis.

Now I shall expound that branch of the A'yurvedā, which deals with the medical treatment of the diseases of elephants. Quardruple of a horse's dose is the dose of a medicine for an elephant. Medicines enumerated in connection with diseases of horses may be employed with advantage in those that are found to afflict elephants. The prophylactic, or curative religious rites, in respect of the alleviation of diseases of elephants, consist in making gifts of jewel-decked Kapilā line to Brāhmanas, after worshipping the celestials and Brāhmanas. A physician, while observing a fast, shall tie round the tusks of an elephant a consecrated garland of white mustard seeds. The sun-god, Shiva and the goddesses Durgā and Shree, duly worshipped, protect elephants from attacks of diseases. Offerings should be made to the malignant spirits at the close of the worship, and the body of the elephant should be rubbed with ashes and then washed with four pitcher-fuls of water. Food consecrated by reciting the proper Mantras shall be given to an elephant, and the sacred rite of prophylaxis against the influences of malignant spirits serves to grant it an immunity from injury. Decoctions of parchifying drugs, as well as those of Triphalā, Panchakola, Dashamulam, Vidanga, Shatāvari, Guduchi, Nimba, Vāsaka, and Kinshuka should be given for the cure of diseases of elephants. Thus I have briefly expounded the nature of medical treatment to be employed for the cure of diseases of elephants.

## CHAPTER CCXXVII.

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SUTA said :—Dhanvantari thus narrated the science of A'yurveda to Sushruta. Now I shall briefly enumerate the different names of the A'yurvedic drugs. Sthirâ, Vidârigandhâ, and Anshumati are the names of Shâlaparni (*Desmodium Gangesicum*). Lângali, Kalasi, and Krashtupuchchha are the names of Guhá (*Mucuna Pruriens*). Vârshâbhu is called Punarnavâ (Spreading hogweed, *Boerhaaria Diffusa*). Kâravellah is another name of Katillaka (Hairy *Mordica-Momardica Charantea*). Eranda (castor-oil plant. *Riconus Comamnis*) Uruvaka, Amanda and Vardhamânaka are synonymous. Nága-valâ is called Jhasâ (*Sida Spinosa*). Shvadanstrâ is called Gokshura (*Tygophylleæ Tribulus terrestris*). Shâtavari, Varâ, Bhiru, Pivari, Vari and Indivari (*Asparagus Racemosus*) are synonymous. Vyâghri, Vrihati, Krishnâ, Hansapadi, Madhu-shravâ, Dhâmani, Kshudrâ, Simhi and Nidigdhikâ are the names of Kantikâri (*Solanum Janthocarpum*). Vrischikâlî, Amritâ, Kâlî, Vishaghni, Sarpadanshtrikâ, Markati, Atmaguptâ, and Arsheyi are the names of Kapikachchhuka (*Mucuna Pruriens*). Kshudra-Sahâ is Mudgâparni (*Phaseolus Trilobus*), while Mâshaparni is called Mahâ-sahâ (*Teramuns Labialis*, *Grangea Mádraspatna*). Nyagrodha is Vata (Banyan tree); Kapila is the name of Ashvattha (*Ficus Religiosa*). Parkati Gardhavânda, and Kapitana are the names of Plaksha (*Thaspesia Pahulnea*). Pârtha, Kukubha, and Dhanvi are the names of Arjuna (*Farinaria Arjuna*). Prarohi, and Pushtikari are the names of Nandi-Vriksha (a species of figtree). Vanjula is Vetasa (*calamus rotong*), while Bhallâtaka is called Arushkara (*Semecarpus Anacardium*). Lodhra is called Sâravaka, Dhrishta, or Tirita (*Symplocas Racemosa*). Vâla-phalâ, and Vrihatphalâ are the names of Mahâ-Jamvu (*Eugenia Jambolana*). Nádiyi and Tritiyâ are the names of Jala-Yamvu

(wild Jamboline), Kaná, Krishná, Upakulyá, Snaundi and Mágadhi are the names of Pippali (Piper Longum), while its roots are called Granthikam (Piper officinarum). Ushanain is Maricham (Piper Nigrum), while Vishvam and Mahaushadham are the names of Shunthi (dry ginger). Vyosham is the name of Trikatu (Shunti, Pippali and Maricham) which is also called Tryushanam. Lángali, Halini and Shreyasi are the names of Gajapippali (Pothos officinalis), Trâyamâna is called Tráyanti (Thalictrum Foliolosum), and Utsá is Vahuvahá. Vanhi, Shiki, and terms signifying fire, are the names of Chitrakam (Plumbago Zeylanica). Shadgranthà, Ugrá, Shvetá and Heimavatai are the names of Vachá (Sweet Flag). Vrikshaka, Shukra, Vatsaka and Girimallikà are the names of Kutaja (Wrightia Anti-dysenterica), and Arishtam, Indrayava and Kalinga are the names of Kutaja-seeds. Kunti, Hareunká, and terms denoting cloud, are the names of Mustakah (Mariscus cyprus). Elá (cardemon) is called Vahulâ, the smaller variety is called Truti. Padmâ, Bhárgi, and Kanji are called Brahmana-Yashtiká (clerodendron-Siphonanthus). Tejini, Tikta-balkalá and Madhurasá are the names of Murvâ (Sansevieria Zeylanica). Mahánimva, Vrikshanimva, and Dipyakas are the names of Jamáni (Ptychotis) Vidanga (seeds of Embelia Ribus) and Hingu are called Amatham. Ajáji is the name of Jirákan (cumin seeds), Káravi is Upakanchiká (Nigella Sativa or Indica). Katuka and Tikta are the names of Katu-rohini (Black Hellibore.) Tagaram, Natam, Chakram, Chocham, and Tvacham are the names of Varângakam, (Cinnamon Bark.) Hriveram (Pavonia Odorata) is synonymous with Udichyam, and Válakam, and terms signifying water, are also used to denote this plant. Hemâva, and terms denoting elephant, are the names of Nâgakeshara (Mesua-ferrea). Asrik, Kâshmira, and Bahlikam are the names of Kumkum (saffron). Compounds signifying Iron denote Ayuguru. Yavishtà, Prâchinâ, Kalikâ, Sushabi, Toshânâshâ and Rambhâ are the names of Kadali (Plantain). Puram,



Kutannat, Mahishâksha and Pâlankash are the names of Kutannat. Kashmari and Shripârni are the names of Kaphalâ (Myrica Sapida). Patri, Sarabhi, Shravâ and Gajabhakshyâ are the names of Shallaki (Bos Wellia Serrata). Dhâtri is the name of Amalakam (Emblie Myrobalans). Aksha is the name of Vibhitaka (Terminalia Belirica). Pathyâ, Abhayâ and Putanâ are the names of Haritaki (Indian Myrobalans).

The group of drugs, known as Triphalâ or Phalatrikam, consists of Haritaki, Bibhitaka and Amlakam (with their stones removed). Udakiri, and Dirgha-Vrinta, are the names of Karanja (Karanji of the Râja-Nighantam); and Yashti, Yashtâhvayam, and Madhu-Yashti are synonymous with Madhukam (Liquorice-root, Glycyrrhiza glabra). Tâmrâparni, Samangâ and Kunjarâ are the names of Dhâtaki (Woodfordia Floribondia). Sitam, Mâlayajam, Sheetam and Goshirsham, are the terms which signify white sandal wood (Santalum albam), while the red species is called Rakta Chandanam. Virâ, Vayasyâ, and Arkapushpikâ are the names of Kâkoli, while Shringi is known by the names Karkatâ-Shringi and Mahâghosâ (Rhus Succedanea). Tugâkshiri, Shubhâ and Vanshi are the names of Vanshalochanâ (Manna of the Bamboo), and Grapes are called by the epithets of Drâkshâ, Gostanikâ and Mridvikâ (Vitis Vinifera). Lâmajjka are called by the names of Ushirâm and Mrinâlam (Juncus Odoratus), and Sâram, Gopî, and Gopavalli are the names of Bhadrâ (Hemidesmus Indicus). Danti and Katankeri are the names of Dâru-Haridrâ (Cascinium Fenestratum), and Rajani, Putakâ, and terms signifying "Night," are the synonymes of Haridrâ (turmeric). Vira-Vriksha is known by the epithets of Virataru and Varataru, while Rasâ, Amritâ, Nilavalli and Chchhinna-ruhâ are the epithets of Vrikshâdan (Tinaspora Cordifolia). Kapota is another name of Surya-bhaktâ (Cleome Viscosa, Polanisia Icosandra), while Katapam is called Kanthabhallâ or Kantha-Shâlâ, and Kampika, Vashira

and Vasukota are all synonymous. Arishta, Ashva-shmit and Katta-bhedaka are the names of Pâshâna-bheda (*Coleus amboinicus*). Ghantaka is known by the epithets of Shushaka, Vacha and Shuchaka. Sagandha, Chchhatrádi and Chchhatrá are the names of Kusumbha (*Safflower Carthamus tenctarius*), and Pitashâla is known by the epithets of Sarasâ and Veejaka (Indian Kino tree, *Pentaptera tomentosa*). Vajravriksha, Mahâvriksha, Sudhâ, Guda, and Sruk are the names of Snuhi (*Uphorbia Neraifolia*). Shâla (*Shorea Robusta*) tree is known by the epithet of Yakshavriksha, while Anisha is called by the name of Tinisha (Indian Jârula tree—*Dalbergia Oujeineisis*). Upasthâ, and Sarasâ are the other names of Tulasi (Holy basil). The second variety of Tulasi is called Sitâ (*Ocimum album*). Another species of Tulasi is called Arjunaka, Parni, Saugandha-parnikâ and Kutherukâ (*Assimium Bajilicum*). Nilâ, Nirgundi, Sugandhikâ, Sugandhaparini, Vâsanti and Kulajâ are the names of Sindhuvâra (*Vitex trifolium*). Peeta-Kâstham and Katakâkshya are the names of Kaliyakam (Yellow Sandalwood); Khadira is called Gâyatri (*Acacia Catechu*), while the white variety is called Kandara (Kadara according to others). Indivaram, Kuvalayam, Saugandhikam, Shatadalam, Kamalam and Avjam are the synonymes of Padma (*Nelumbium speciosum*), while the blue variety is called Nilotpalam (*Nymphæa Stellata*). Vâjikarna and Ashvakarna are the names of Sarja (Indian Saltree—*Shorea Robusta*), while its another variety is known by the epithets of Urja and Ajakarna (Beng.—Jhânji Shâl). Shelu and Vahuvâra are the synonymes of Suleshmâtaka (*Cordia myxa*, narrow leaved Sepistun). Kulânganâ, and Mrigechchhâ are the synonymes of Alambusha. Sunandaka, Kukud, Bhadram and Chatraki are the names of Chhatrá (*Andropogon citratus*). Kavari, Kumbhaka, Karila, Kâmamana, and Dhanakrit are the synonymes of Krishnarjaka. Prâchi, Vâ Nadi-Krânta and Vâyasi are the names of Kâka-jang

(*Leea hirta*) while Dravanti is known by the epithets of Akhukarnikâ and Mushika-karnâ (croton Polyandrum). Keshamushti and Vishamushti are the names of Drâvanam (*Melia Azendarach*). Kilihi is called Katukâ (black Hellebore) while Amla-vetasa is called Dantakâ (country Sorrel-*Acido Zeyfolia*). Ashvatthâ and (Bhu)-A'malaki are the names of Vahupatra (*Phyllanthus niruri*?). Arashukam, Patrashukam and Kshiri are the names of Râjâdanam (*Mimonsops Hexenbra*). Dâdimvam. is called Mahâpâtram (pomegranate) which is also called Karakam. Vidali, Shashpâ Kâlindi Masuri, Kantakâkshyâ, Mahâ-Shyamâ, Vrikshapadi, Vidyâ, Kunti, Nikumbhâ, Tribhangi, and Triputi are the names of Trivrit (*Ipomea tarpethum*.) Saptalâ is called Sankhini, Sukumâri, Tiktâkshi and Yavatiktâ (Kalmegh) and is also used to signify Charma, or Charmaksha (*Origaum Vulgaris*). Gavâkshi, Amritâ, Shvetâ, and Girikarni are the names of Gavâdani (*Colocynth-Citrullus Colocynthus*), while Raktanga, Gunda, and Rochanaka are the synonymes of Kampillaka (*Kamila-Melloctus phillipinesis*). The yellow species is called Hemakshiri (Gamboge thistle, while the black variety is called Kâladugdhikâ. Gângeruki is another name of Nâgavalâ (*Sida Spinosa*), while Vishali is a synonym of Indra-vârûni (colocynth.) Rasânjanam (extract of Indian Barbary) is known by the epithets of Arjanam and Târksa-Shailam, while the extract of Shâlmali (*Bombax Malabaricum*) is called Mocha-rasa. Pratyakpushpi is another name of Khara, while Mayurka is a synonyme of Apâmarga (*Achyranthis Aspera*). Vâsaka (*Adhatoda Vasaca*) is also called by the epithets of Simhâsya, Vrisha, and Atarushakam. Jivaka, Jivâ Shâkha and Karchura are the names of Shati (*Curcoma Gedoaria*). Somavriksha (Somavalka?), Agni-gandha, and Sugandhika are synonymous with Kat-phalam (*Myrica Sapida*). Shatapushpâ (Dillseed-Aurthum gravey-s) is also known by the epithets of Shatanga, Misi and Madhurikâ. Pushkaram and Pushkarahvayam are but

the different names of Pushkaramulam (root of *Alpotaxis auriculata*). Yāsa, Dhanvayasa and Dushparshā are the synonymes of Duralabhā (*Alhagimaurorun Fagonia Arabica*). Vāguji and Somavalli are the names of Somarāji (*Serratula Anthelmintica*). Mārka and Kesharaja are the synonymes of Bhringarāja (*Wedelia Calendulacea*). Edagaja is another name of Chakramarda (*cassiatora*). Sarangi, Tagara, Vāyasi Vela, Tanduliya and Ghanastana are the names of Mahā-kāla. Tiktatumbi and Tiktālāvu are synonymous with Ikshāku (Bottle gourd, wild variety of *Langenaria Vulgaris*). Koshātaki and Jāminy are but the different names of Dhāmārgava (*Laffu Aegyptiaca*), Vidyut, which is another species of Dhāmārgava is also called Kritabhedanam, Jimutaka, Khuddaka, and Devatādaka. Gridhrādanā is another name of Gidhranakhi, which is also called Kākādani and Hingu (*caparis Sepiaria*). Ashvāri and Ashvamāraka are but the different names of Karavira (sweet scented Oleander-*Nerrium odorum*). Tarasi and Kushaja are the names of Kapithhapātri (Beng Elvaluk). Sindhu, Saindhava, Sindhuttha and Manimuntha are the synonymes of Rocksalt. Ushara, Yavagra and Yavakshāra are the terms which denote a kind of impure carbonate of potash (lit. ashes of burnt barley straw); Sarjikā and Sarjkākshāra are the names of barilla. Shikhi-kanthābham Chitrakam, Tuttham etc., are the terms which denote nitrate of Copper. Kāshisham, Pushpakāshisham and Nétra bhesajam (lit eye-cure) are the terms which signify green Sulphate of iron. Kāshisha and Dhatu-Kashisha are also the different names of the foregoing substance. Tāpyam and Tāpyutha-sambhabam are synonymous with Makshika (iron pyrites). Naipāli, Kulati and Shilā are the different names of Manah-shilā (red sulphate of arsenic), while the terms Alan and Manahstalam signify Haritālam (tri-sulphide of arsenic). Gandha pāshāna is but another name of Gandhaka (sulphur), while the term Rasa is used to signify Pārada (Mercury—lit :—that which bears a person beyond death and disease).

Audumvaram, Shulvam, and Mlechcha-mukham are the different names of Tāmram (copper), and the terms Adrisāram (lit: essence of rock; Ayas, and Tikshnam are used to denote iron (and steel). Kākshi, Panka-parpati, and Mritti-kākshāram are the names of Saurāshtra Mrittikā. Mākshikam, Kshaudram and Pushparasam are the synonymes of Madhu (honey). Fermented barley-boilings are called Sauvirakam and Kānjikam. Sitā, Sitopalā, Matsandi are synonymes of Sharkar (sugar). A compound of Cinnamon, Cardemon, and leaves of Laurus Cassia, taken in equal parts, is technically known as Trijātakam or Trisugandhi. This compound, with one part of Nāga-Kesharam added to it, constitutes what is technically known as Chaturjātam. A compound consisting of equal parts of Piphali, Pippalimulam, Chavya, Cūtrakamulam and Nagar, and combinedly weighing a Kolakam (Onetolla) is called Panchakolam. Bhutrilānga, Mahāshāli, and Nivāra are the different species. Shālikā. Priyangu is another name of Kāngukā (Panicum stalicum), and Kordusha is called Kodra (Paspalum Scrobiculatum). Kalāpa, Lāngaka and Putā are the names of Triputa (Lathyrus Sativus). Satina, Vartula and Vena are the names of Satina (Pisum Sativum). A Suvarmam or Kavala-graham is equal to one Karsha in weight. A Shuktim is equal to a half Palam or eight Māshakas in weight. A Vilvam, or Mushti is equal to a Palam weight. Two Palas make one Prasriti. Four Palas make one Anjali or Kudavam. Eight Palas make one Palam. Four Kudavas make one Prastha; four Prasthas make one Adakam or Kānsapatrah. Four Adakas make one Drona. A hundred Palas make one Tula weight. Twenty Palas make one Bhāra. The rudite ones have laid down these measures in respect of dry weight, while in respect of fluid weight these measures should be taken as double.

Valam is another name of Turashkakam, Dāru is another name of Devadāru (Pinus Deodara). Granthi is

another name of Sthauneyakam. Vâsakam is also called Bhumikam-trinam. Kushtham is also called Amayam, and Nala-danshanam is but another name of Mânshi. Shukti is also called Shuktinakha and Shankha ; Byaghri is also called Vyaghra-nakha. Puram, Pâlankasham and Mahishákshya are but the different names of Guggalu (bdellium). Rasa and Gandharasa are the different names of Volam (Myrrh), while Sarja is called Sarjarasa (resin). Kundarakam is also called Kundam (Olibanum), and Shunistakam is also called Davam (Gomeopal Sandazack). Priyangu is also known by the epithets of Phalini, Shyámá and Gaurikánti. Artagala is also known by the epithets of Artá, Bhisánâ and Vahukantakâ. Sahachara and Vána are the synonymes of Saireyakah, (Balaria Crastata). Naktamála, Putika, and Chira-Vilvaka are the names of Káranja (Pongamia Glabra). Shobánjana, Jvâlâ and Mánsa are the different epithets of Shigru (Horse radish tree—Moringaptery Gooperma). Jayá, Jayanti Sharani, Nirgundi are the names of Sindhuvara. Morathá is another name of Pippali-parñi, while Tundi is also called Tundikeriká. Gálava, Vodha, Ghota and Ghoti are the different names of Madana tree (Randia Denmetorum). Sampáka is known by the names of Chaturangula and Vyádhigátaka (Kamila). Know that Aragvadhham is also called Rajavriksha and Raivata (Cassia Fistula), Vashtaka is Atitiktá, Kāntakī is also called Vikankata (Flacourtia romontchi). Nimva is also called Arishta (Melio Azadirachta). Vayasthá, Vishvâ, Chchhinná, Chchhinna-ruhá, Vatsádani and Amritá are the names of Guduchi (Tinaspora Cordifolia). Kiráta-tikta, and Bhunimva are synonymous with Kándatiktaka. (plant Agathotes Chirayta.) These are the names, of vegetable drugs that are obtained in the forest. Now I shall deal with Grammar, O Shaunaka, as formerly narrated by Kumára.



## CHAPTER CCXXVIII.

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KUMARA said:—O Kátyáyana, I shall briefly expound the rules of Grammar which will enable infants to easily comprehend that subject and to understand the formation of words and their derivatives. Terms are either Sup (substantive) or Ting (verb). A Sup has seven cases. The forms of singular dual and plural inflexions of the subjective case are respectively called Su, Au, Jas. The subjective case-endings are added to the subject of a sentence, to the object in the passive voice, and are used in the case of address, in Prátipadikam, and in cases where the subjective sense is implied even in the absence of any verb (Lingártha). A term, that expresses a complete sense even in the absence of a verb or any case-inflexion, is called a Prátipadikam. 'Am," "Au," and "Shas" are respectively the singular, dual and plural inflexion-forms of the objective case (Dvitiyá). That which is done by the subject of a sentence is called its object (Karma). Dvitiyâ case-endings are used in the objective case, and are added to terms in association with the terms "Antará" and "Antaréna." "Tá," "Bhyâm," and "Bhis" are respectively the singular, dual and plural inflexion-forms of the Tritiyá (accusative case). Tritiyá inflexions are used in Karanam (accusative.) The instrument or agency through which a subject performs an act is called its Karanam (*lit.* instrument), and he who performs an act is called its Kartá (doer). "Em," "Bhyam," and "Bhyas" are respectively the singular dual and plural inflexional forms of Sampradánam (Dative case.) Dative case-endings are added to persons to which something is intended to be given, or to which something is owed, or to whom something appears likeable or delectable. "Nangsi," "Bhyam" and "Bhyas" are respectively the singular, dual and plural inflexion-forms of Apádánam

(Ablative case). Ablative case-endings are added to a term from which anything is meant to be fallen or dislodged, or from which any fear is apprehended. "Nas," "Us," and "Am" are respectively the singular, dual, and plural inflexion forms of the Shasthi (possessive case). Shasthi implies possession, ownership relationship, or prominence of one among many. "Unga," "Usa," and "Sup" are respectively the singular, dual, and plural inflexion-forms of the Adhikaranam (locative case). Adhikaranam implies the location of a thing in another substance, and its inflexions are added to terms signifying that something is contained in them, or denoting agents under the protection of some body. Ablative case-endings are added to terms which signify objects that are either coveted or disliked, as well as to those used in combination with the prefixes Pari, Apa. and A'm, or in connection with the terms Itara (other) and those which denote the names of the quarters of the heaven. The objective case endings are added to terms used in combination with "Ena," as well as to the objects of a verb. Terms which are used in connection with the terms Saha (with), Hina (without) or are coupled with the prefixes "Anu," "Pari." "Prati" always have the objective case-endings. Likewise adverbs and terms denoting road are always used with the objective inflexions. Terms implying attempt at going or efforts of locomotion may either have the objective or dative case-endings. The object of the verb "Mana," implying an act of light or disrespectful comparison, gets the dative inflexion, if it denotes an inanimate object; denoting an animate object, or a sentient creature, it retains its true objective inflexion. Terms used in combination with Namas (obeisance), "Svasti" (blessing to), "Svadhâ, Svâhâ "Vashat" (obeisance) and Alam (capable) get the dative case endings. Used to denote a sense like "for that reason," or "for that purpose" they are likewise used in the dative case. Accusative case is used in



combination with the term Saha (denoting accompaniment), as well as in respect of objects denoting the loss or defect of any bodily organ. Terms denoting the progress or course of time as well as the happening or contingency of an event are used in the locative case. Possessive case endings may be as well used in respect of the foregoing terms. Both possessive and locative case-endings may be added to terms coupled with, "Svâmi," Adhipati" "Ishvara" (lords or master), "Dayada" (heirs), and "Sutakas"). Either the locative or possessive case may be used where the predominance of one object amongst many (Nirdhâra) is desired. Possessive case endings are added to terms used with "Hetu" (for that reason). Objects of the root Smri (to remember) always get the possessive inflexion. Similarly, subjects of verbs formed by Krit, as well as substantives used in connection with verbs denoting the import of killing or envying, get the possessive inflexion. Subjects or objects do not get the possessive inflexion in connection with Nishthâ suffixes (such as Ta. etc.)

There are two kinds of Prâtîpadikam, such as the nâma (substantive) and Dhātu (root). A Dhātu or root may be declined in ten tenses or Dasha Lakāras. "Tip, Tas," "Anti" are the inflexions of third person singular, third person dual, and third person plural, in the present tense (Lat). Sip, Thas, Tha are respectively the forms of inflexion of the second person singular, dual and plural in the present tense; and "Mi" "Vas" and "Mas" are respectively the forms of inflexion of the first person singular, dual and plural in the present tense. These forms are used only in the Parasmai-Padi form. In the Atmanepadi form they are respectively. Te, Ate, Anté; Sé, Athe, Dhvé; and A, Vahe, and Mahé. "I" and its plural denote first person, "You" and its plural indicate second person, names other than these are third person. Bhu (to be) etc., are called Dhatus. Lat means the present tense. A verb having the form of present tense signifies the import of a past tense if used in combination with

"Sma." Lang is past perfect tense. The tense Ling is used in conferring blessings or making benediction. In cases of direction, permission, advice, prayer, invitation, request, benediction and asking of well being, Lot is the tense in which a verb is generally used. Lit signifies the past tense, and is used to denote events which have happened in the absence of the speaker (lit, not under the eyes of the speaker, Paroksha). Loong is the name of the tense which is used to denote an event in the past which did not occur at the time of speaking. Lrit indicates simple future. Loot is used to denote a future event which will take place in the presence of the speaker. In cases in which the occurrence of an event or the performance of an act is being completed, the tense Lring is used. Sometimes the past tense (Lit) is used in the place of Lot and *vice-versa*. The Krit affixes may be added to a root in either of the three forms or voices, such as the active, passive and neuter. Trin, Tabya Ghang, Aniya, Shatri, etc., are the affixes which are usually affixed to the roots.

KUMAR said :—Now I shall enumerate the illustrations of Sandhis (unions of words) etc., as are found to occur in the Samhitās. Vipra and Agram make Viprāgram. "Sa" and A'gatā make Sāgatā. "Vi" combined with "Idam" makes Veedam, "Su" and "Uttamam" Sūttamam. Pitri and Rishabha make Pitrirshabha, Lāngala and l'shā make Lāngaleeshā, Mana and l'shayā make "Manishaya" "Gangā" and "Udakam" make "Gangodakam." To and Likara make Tavalkāra. Rina and Rinam make Rinarnam, Pri and Arnam make Prarnam, Sheeta and Arta make Sheetārta. Tau and likāra make Tavālkāra. Sā and Indri make Sanidri, Sa and Okāra make Sāukāra. Iti and Api make Atyapi. Vachu and A'sanam make Vadhvāsanam. Pitri and Artha make Pitrartha, Li and Anabandha make Lanubandha. Naye and Jayet make Naye Jayet. Lu and Anam make Lavanam. Gau and Ava make Gāva. Te united with Ishvarā ma Ta

Ishvārā. Athah and Atra make Atho Atro. Shat united with Iman make Shat Iman. Amih and Ashvah make Ami Ashva. Shat and Ashya make Shadaśya, Tat and Navâk make Tanna-vâk. Tat and Charet make Tachcharet. Tat and Lunâti make Tallunati. Tat and Jalam make Tajjalam. Tat and Shmashânakam make Tat.Shmashânakam. Sukan and Atra make Sugannatra. Pachan and Atra make Pachannatra. Bhavân and Châdayati-Bhavamshchhâdayati. Bhavân and Jhanatkâr make Bhavân Jhanatkâra. Bhavân and Tarati make Bhavâmstarati. Sam and Smritâm combinedly make Samsmritam. Bhavân and Likhati unitedly make Bhavâm-Ilikhati. Tâñ and Shêté unitedly make Tamschchhété. Bhavân, Shete Api, Ami and Idrisham combinedly make Bhavang Shetepyameedrisham. Tvâm and Karoshi combinedly make Tvamkaroshi. Tvan and Tarasi make Tvantarasi, Sat and Archanam make Sadâr Chchanam, Kah and Ihâtra make Ka Ihatra.

There are six forms of Samâsas, such as (1) the Karma-dhâraya etc., of which the term Shaddvija forms an illustration. The term Trivedi furnishes the example of Dvigu Samâsa. Tatkritascha, Tadarthascha, and Vrikabhiti, etc., are the illustrations of Tatpurusha Samâsa, whereas the terms Tattvajna, Jnâna-dasksha, etc., illustrate the forms of Vahubrihi Samâsa. Examples of the Avyayibhâva Samâsa always commence with the interjectional prefixes of Adhi, etc., while the terms such as Devarshi-Mânava, etc., furnish the instances of the Dvanda Samâsa. The terms such as Pandavâs, Shaiva, Vâhma, and Brahmatâ are the illustrations of the applied Taddhita.

The terms Devagni, Sakhi, Pati, Anshu, Krashtu, Svayambhu, Pita (Pitri), Nri (Ná), Prashâstâ (Prashastri) Râ, Gau, and Glau, though included within the group of Adajanta words belong to the masculine gender. Similarly, the group of Halanta words consisting of the terms Ashra, Juk, Kshâbbuk, Kravyad, Mrigabedh, Atmân, Râjan, Yuvan,

Pathin, Pushan, and Brahmahan, Shashin, Vedhas, Ushanas, Anudvan, Madhulit and Kâshthatat belongs to the masculine gender. The terms Vanam (wood), Vâri (water), Asthi (bone) Vastu (thing), Jagat (universe), Saman (the verses of that Veda), Ahan (day), Karma, (act) Sarpis (clarified butter) Bapus (body) and Tejas (energy) belong to the neuter gender. The terms Jâyâ (wife), Jarâ (old age), Nadi (river), Lakshmi (goddess of fortune), Shree (beauty), Stri (woman), Bhumi (land), Vadhu (bride), Bhru (eye-brows), Punarbhu (a re-married widow), Dhenu (cow), Svasâ (sister), Mâtâ (mother) Nau (boat), Bâk (speech), Srag (garland of flowers), Dik (quarter of the heaven), Krudh (anger), Yuvati (maiden) Kukubh, (quarters of the skies), Dyau (effulgence), Dhrite (comprehension), Prâvrish (rainy reason), Ushnik (metre) and Sumanas (flowers) belong to the feminine gender.

Now I shall narrate to you the terms which are respectively included within the masculine, feminine and neuter groups according to the nature of their imports, or the nature of the act they signify. Shukla (white), Kilâla, Shuchi (pure) Grâmani (the master of a village), Sudhi (intelligent one) Vâhu (arms), Kamalabhu (the lotus-sprung deity), Kartâ (master or doer), Vahu (many), Satya (truth), Madhutakshâ and Dirgha-pât (belong to the masculine gender. The terms Sarva (all), Vishva (all), Ubha (both), Anya (other), Anyatara (other than that) are terms that are used both in the masculine and feminine genders. Purva, Aparâ, Uttara, Dakshina, Aparâ, Antara, Tad, Yad, Idam, Ashmad, and Yushmad are the terms that are used in all the genders.

Here follows declensions of several words and rules of prosody identical with those enumerated in our English translation of the Agni Puranam:

## CHAPTER CCXXIX.

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SŪTA said —Now I shall relate to you the rules of conduct to be observed by Brahmanas, etc., which Brahmā first learned from Hari and expounded to the holy Vyāsa, and proper performances whereof grant all things to their performers. A twice-born one, having learnt the Vedas and the scriptural law, shall perform acts (rites) enjoined to be performed in the Vedas; unable to perform the Vedic rites, he shall perform those mentioned in the law codes (Smṛiti). Even incapable of performing either class of these acts, the intelligent one shall perform acts of good conduct. The S'ruti and the Smṛiti are the eyes, as it were, of Brāhmanas in respect of detecting the true virtue. Bereft of one of these eyes of S'ruti and Smṛiti, a Brahmana verily becomes a moral one-eyed; bereft of both he becomes morally blind. Pieties described in the S'ruti and S'astras and the acts of good conduct performed by the pious triply form the eternal virtues (duties eternally obligatory on all). Truthfulness, gift making (charity), absence of greed or avarice, knowledge, performances of religious sacrifices, divine worship, and self-control, are the eight sacred constituents of good conduct. The body and sense-organs of the pious, effulgent with a kind of sanctified light, do not adhere to sin, like water drops to lotus leaves. Of men of all the four orders virtue forms the main stay of existence. Truthfulness, performance of religious sacrifices and austerities (meditation), and charity, are the cardinal duties of house-holders. Non-acceptance of what has not been formally given and made over (to a person), practice of charities and austerities, study, annihilation of all killing or mischief-making propensities, truthfulness, abstention of irascible feelings, and performance of

Religious sacrifices, are the attributes of virtue. Learning (knowledge), opulence, practice of austerities, valour, noble parentage, and absence of disease (sound health) are the factors that lead to the elevation of a man in this world; all these proceed from the practice of virtue. From virtue proceed happiness and knowledge; knowledge leads to the ultimate emancipation of one's own self. Performances of religious sacrifices; endowments for the public good, study of the Vedas, and practice of charity in conformity with the injunctions of the S'âstras may be described as the eternal duties, commonly obligatory on Brâhmanas, Kshatriyas and Vais'yas. Imparting lessons (teaching) to the pure and the holy; officiating as priests at the religious sacrifices performed by the pure; and acceptance of gifts from persons not in any way impure or unholy are the three means of earning livelihood, open to Brâhmanas, in the opinion of the Munis. Military professions and protection of creatures from hurt or injury are the callings of Kshatriyas. Rearing of cattle, agriculture, and trade are the means by which Vais'yas shall earn their living. Services of the three twice-born classes, to be made preferentially in the order of enumeration; should be the vocations of S'udras. Residence near the preceptor; service of the consecrated fire, study of the Vedas, three ablutions; each day, ritualistic ablutions, wearing of clotted hairs, carrying of staffs, wearing of Mekhalâs, living on alms, residence near the preceptor till death, or a clear-shaving of the head are the duties which are obligatory on Brahmachârinis. Performances of Agnihotra sacrifices, earning of livelihood by means proper to his order, procreation of sons on his own married wife, and on days not interdicted as Paryas, making offerings to the gods and to his departed manes, as well as feeding of all chance-comers (Atithis) to his house, and perusal of the true imports of S'rutis and Smritis are the duties of a house-holder. Wearing of clotted hairs on the head; performances of Agni Hotra sacrifices,

lying down on the bare ground, wearing of deer-skin, residence in the forest, living on roots, bulbs, fruit and Nivâra grains, etc., abstention from all forbidden acts, daily performance of three ablutions, observance of vow, and propitiation of the gods, Atithis and his departed manes are the duties of a forest-dwelling (Vânaprastha hermit). Abstention of all acts or undertakings, living on alms, residence under the trees, non-acceptance of gifts, living in harmony with all and sundry (*lit.* not in conflict with any), practising of equality to all, maintaining equanimity under all painful or pleasurable circumstances, acquisition of mastery over pleasure and pain, purification of both inside and out, practice of silence and meditation, drawing in of all the sense-organs from the external world, practice of constant meditation and attempt at being one with the thought, and purification of ideas are the duties which are obligatory on a Parivrājaka to cultivate. Truthfulness, forbearance, compassion, purity, abstention of all killing propensities and sacred discourse are the bounden duties of all the four social orders. Those, who strictly conform to the aforesaid laws and duly perform their respective duties, come by a better fate.

Now I shall relate to you the duties of a house-holder from the time when he leaves his bed to that when he goes to sleep in the night. Rising at the Bráhma Muhurta (about half an hour before the dawn) a house-holder shall attend to the calls of nature, and then having carefully washed himself, at the close of the night, shall think of his own good both in this world and the next. Then he shall bathe and attend to the rite of his Sandhyá meditation. He shall perform the rite of his morning Sandhyá after having washed his face and cleansed his teeth. One should void stool and urine, looking towards the north, in the day; and towards the south, in the night. At the two junctions of the day and night, the rule laid down in respect of urination and defecation in the day should be followed. In shade, in darkness.

in the day or night, as well as in times of danger to life or of illness, a Bráhmaṇa can void stool or urine, looking towards any quarter of the skies, best convenient. One shall not void urine on cowdung, charcoal, or an ant-hill, nor in clear pure water, or on the furrows of a ploughed field. Similarly, urination near the road side, in an assembly, or over writing materials are forbidden. Earth should not be taken from beneath the water, from a temple, from an ant-hill, from about a mouse-hole, or from a cremation ground. The residue of earth with which one has purified oneself (cleansed one's person) should be avoided. One Mrīṭṭikā (half a Prasritiful Earth) should be used in rubbing the external orifice of the urethra, three Mrīṭṭikās should be used in rubbing the anus, three Mrīṭṭikas in rubbing the palm of the left hand, and a Half Mrīṭṭikā in rubbing the palms of both the hands, after voiding stool.

Now I shall describe the process of purification, after voiding urine. One Mrīṭṭikā should be applied to the external orifice of the urethra; three, to the anus; ten, to the palm of the left hand; five, to the soles of feet; and seven, to each of the arms. The greatest quantity of Mrīṭṭikā (clay) which should be used in cleansing the orifices of the external ducts of the body, under these circumstances, is half of what can be contained in the palm of one's hand, outstretched and hollowed. The second is half of that of the former, and the third is half of that of the second. He, who is incapable of voiding stool or urine in a sitting posture, shall perform half of these purifications, after urination or defecation. Half or a quarter part of the purifying measures, enjoined to be performed in the day, shall be performed in the night, after voiding stool or urine. Men in health must unfailingly observe these rules of purification; while sick folks shall observe them as far as they are capable of observing. Fat, semen, blood, marrow, saliva, stool and urine, and waxy deposits in the ears, as well as mucous, tears, and



perspiration are called the excrements of the human body. A man shall try to purify his person as long as he does not think himself pure; the extent of purification can not be precisely laid down for each individual case. There are two kinds of purification *viz.*, external and internal, the first consists in cleansing the body with clay, water, etc.; the second is the purification of one's thoughts and ideas.

First, thrice sip water in the manner of the rite of Achamanam, then twice rinse the mouth with water, and after that, thrice sip water with the ball of the thumb. Then repeatedly touch your eyes and ears with the tips of the thumb and the index finger joined together. The navel should be touched with the tips of the thumb and the small finger joined together; and the region of the heart, with the palm of the hand. The head should be touched with all the fingers united together, and the back of the arms should be touched with the tips of fingers by rounding the hand. A Brâhmana shall thrice sip water in the manner of Achamanam for propitiating the three Vedas, *viz.*, the Rik, the Yajus and the Sáman. Similarly, by twice rubbing the lips he shall propitiate the Arthava Angirasa, as well as the Itihâsas, Puranas, and Vedângas in succession. He shall touch the principle of ether in his mouth; the principle of air, in his nostrils; the sun, in his sight; the quarters of the skies, in the chord of vitality in his umbilicus; and the supreme Brahman, at his heart. The god Rudra is pleased by one touching one's head, while the Rishis are propitiated by one touching the tuft of hair on one's crown, at the time of performing an Achamanam. The lord of death, Indra, Varuna, Kuvera, the Earth-goddess and the fire-god are pleased by one touching one's anus, at the aforesaid time. He shall feel the contact of Vishnu and Indra by touching the soles of his feet and that of Vishnu alone by touching his arms. O thou twice born one, the celestial serpents Vâsuki etc., are propitiated by the water that one

might cast on the ground at the time of performing Achamanam, and the drops of water that he might cast around tend to propitiate the hosts of spirits. The deities, Agni, Váyu, Surya and Indra are situated in the phalanges of one's fingers. The moon-god, with all the sacred pools and sanctuaries, are situated in the palm of one's (right) hand; hence, the (right) hand is always pure. The sacred streams and rivers such as, the Ganges etc., are situated in the lines, that run across the palm of one's (right) hand.

At the approach of dawn, one shall attend to the calls of nature, and cleanse his person; then having cleansed his teeth with a twig, bitten down in the shape of a tooth-brush, he shall take an ablution. A person remains impure, even after cleansing his teeth, after the expiry of the previous night; hence, one shall eat the tooth-twig (twig bitten and smashed in the shape of a tooth-brush), each morning. Twigs of Kadamva, Vilva, Khadira, Karavira, Vata, Arjuna, Yuthi, Vrihati, Jāti, Karanja, Arka, Atimukta, Jamvu, Madhuka, Apámárga, Shirisha, Audumvara, Asana, Kshiri, and Kántaki trees and plants are recommended for the purpose of being used as tooth-brushes. Twigs of pungent, bitter, and astringent flavours; used for the purpose of cleansing the teeth, bring health and happiness to the cleanser. Then having washed the tooth-twig and cleansed his teeth, he shall wash his face, while seated in a pure site. Tooth-twigs should not be used on days, marked by the new moon, as well as on the first, sixth or ninth day of the moon's wane or increase. Similarly, the use of tooth-twigs is prohibited on Sundays. In the absence of any tooth-twig, as well as on days in which its use is prohibited, one shall gargle one's mouth with twelve handfuls of water. A morning-ablution, either before or after the appearance of the sun on the horizon, is recommended as wholesome; a pure-souled, and pure-bodied morning-bather becomes competent to practise all religious rites of Japa, etc. The human body, extremely filthy within

and provided with nine apertures or external ducts, day and night, exudes impure and unclean secretions, and a morning ablution is the means of bringing about its 'purification, each day. An ablution in the Ganges imparts a cheerfulness to the mind, and health and a beautiful complexion to the body. It dissipates grief and misery. "For the extinction of the ten classes of sin, severally committed by receiving what has not been formally given, by doing torbidden acts, by hurting or killing any creature, by carnally knowing another man's wife, by using abusive language to, or hurting the feelings of any, by speaking falsehood, by practising niggardliness, by improper speaking, by coveting other men's riches, by wishing evil to others, I take this ablution in the Ganges." One shall recite this Mantra, while bathing in the Ganges, on the tenth day of the moon's increase, marked by the asterism Hastâ or Jesthâ, or under the auspices of the astral combination known as Dasha-Pâpa-Harâ. Brief is the ceremony which attends an act of ablution in the morning; while it is elaborate in respect of that which is made at noon. House-holders and forest-dwelling hermits (Vânaprasthas) are only competent to bathe twice a day, *viz.*, at morning and mid-day; while Yatis are privileged to bathe three times, each day. A Brahmachârin shall bathe only once a day. Having performed the rite of A'chamanam, and invoked the sacred pools therein, one shall take a bath in the river. Thirty million is the number of the malignant spirits, called Mandehas, who manifest a desire of devouring the sun at day break. He, who does not attend to his Sandhyâ rite at the meetings of the day and night, verily kills the sun, inasmuch as the libations of consecrated water (offered unto the sun-god in the course of a Sandhyâ) tend to consume these monsters (Mandehas) like streams of liquid fire. The unions or meetings (Sandhyâ) of the day and the night, which are called Sandhyâs, last for the period of two Nâdikas till the sun or the stars appear in the sky. After the perform-

ance of his Sandhyâ rite, a person shall personally do the *Homa*. The merit of personally performing the *Homa* is greater than that of getting it done by another. A *Homa* performed by one's Rittvik (priest, son, preceptor, brother, or sister's son is regarded as one done by one's self. The house-holder fire (Gârhapatyâgni) is identical with Brahmâ, Dakshinâgni is same as the three-eyed deity (Siva), Ahavaniya fire is one with the deity Vishnu; while Truth is the god, Kumâra. After performing the *Homa*, one shall repeat the Mantra, sacred to S'iva (to the sun according to others.) After that, self-controlled, he shall recite the Pranava and the Sâvitri Mantras. He, who daily recites the Sâvitri Mantra, coupled with the seven Vyâhritis, as well as the Tripáda Sâvitri, has no reason to be afraid of any thing in this world. He, who recites the *Gâyatri*, every morning, on leaving his bed, is not attached to sin, as water lies not attached to a lotus-leaf. The presiding deity of the *Gâyatri* is described as a white-complexioned goddess, clad in silken raiments, seated on a full blown lotus-flower and carrying a rosary of Aksha seeds in her hand. The goddess should be invoked by reciting the Yajus Mantra running as, thou art the light etc. The gods, wishing, of yore, to see the goddess residing in the Brahmaloċa in the disc of the sun, invoked her with the selfsame Mantra. The goddess should be bid adieu, after the worship, with acts of obeisance. The deities should be worshipped in the fore-part of the day. There is no higher god than the Supreme Vishnu; hence, he should be constantly worshipped. An intelligent person shall not think Brahma, Vishnu and Shiva as different divinities, but as all one and the same. Bráhmanas, kine, fire, gold, clarified butter, the sun-god, water, king, the eighth in the list, are always auspicious in this world. Hence, one should constantly view, worship and circumambulate these eight holy ones.

The cultivation of Vedic knowledge consists in constantly studying their contents, in constantly committing them to

memory, in meditating upon the imports of the Vedic Mantras, and in giving lessons in the Vedas to one's pupils. He, who makes gifts of the Vedas, by getting them transcribed by paid writers, goes to the region of the Vedas. He, who makes similar gifts of works on Itihâsas, Purânas, etc., acquires twice as much merit as that of making Brahmadânam (making gifts of vedic texts). The third part of the day should be devoted to works connected with the maintenance of one's dependants (Poshyas, lit, those who are to be supported). One's own parents, preceptor, brother, poor dependants, Athithis; the sacred fire and guests form the list of one's Poshyas (Poshya-vargas. Support of those, whom it is one's duty to sustain, leads to heaven; hence, one should make his best endeavours to maintain one's Poshyas. He, on whom many depend for their subsistence, truly lives. He, who is concerned only with the pampering of his own belly, is dead in life; even dogs are found to secure their food and appease their appetite. From accumulated wealth and augmented opulence proceed all acts, as rivers spring up from elevated mountains. This earth in whose bowels all gems are interred (land), food grains, animals and women are called money (Artha); because they are invariably connected with the gratifications of desires (Arthas). A means of livelihood, which is absolutely inhostile to others, or is slightly hostile to a (microscopic) minority, should be adapted by a Brahmana in times of peace.

There are three kinds of wealth, white, brown, and black; which may be again divided into seven classes. Possessions of all orders of society may be grouped under three heads such as, hereditary, obtained as presents of love or affection, and obtained as dowry with a wife. The three specific sources of wealth, in the case of a Brâhmana, are fees obtained for teaching and officiating as a priest at religious sacrifices, as well as gifts received from the pure and the holy. The three specific kinds of wealth (possessions) in respect of a Kshatriya

are money obtained in the shape of revenue, fines realised from persons convicted in law courts, and that obtained by conquest. The three specific sources of wealth in respect of a Vais'ya are cattle-rearing, agriculture and trade. Favour obtained by service is the only source of income of a S'udra. In times of danger, a Brâhmana, by pursuing agriculture, trade, or usury, does not commit any sin. The Rishis have described a large concourse of means of livelihood, but usury thrives the best of them all. Unnatural seasons of drought, political disturbances, rats and other pests are the impediments to the successful practice of agriculture, but usury is bereft of them all. The thriving in usury does not cease in day or in night, in dark or light fortnight, nor in summer, winter or rains. The profit, which artisans and traders of different guilds do by sojourning to foreign climes, the money-lender does by remaining in his native country. Having made a good profit in the business of money lending, one should propitiate the gods, Brâhmanas and one's departed manes with a portion thereof. The gods, etc., thus propitiated, absolve the sin incidental to the practice of usury. Learning, art, service, cattle-rearing, trade, agriculture and alms-taking etc., are the ten means of livelihood. By accepting gifts a Brâhmana shall acquire wealth, a Kshatriya shall acquire wealth by conquest, a Vaishya shall acquire money by plying any lawful trade, whereas a Shudra shall earn money by serving others. A full-bodied river, Sâkas (vegetables, Samids, Kusha-grass, fire, leaves and Omkâra are the best possessions of Brâhmanas. There is no demerit in accepting gifts, offered without asking or seeking, the gods call such articles (gifts) as ambrosia; hence, they should not be rejected. One seeking to propitiate the gods and Atithis may accept gifts from one's servants and preceptor. For these purposes one may accept gifts from any person whomsoever, but one must not appropriate articles of such gifts to one's own use. A Brâhmana, possessed of good qualifications and having

very little blemishes in his conduct, is alone competent to receive gifts; a bad or illiterate Brāhmaṇa degrades his Self lowerer by taking any gift. The foremost of Brāhmaṇas, obliged to earn his livelihood by penmanship, shall subsequently practise a penance by way of expiation.

In the first quarter of the day, a Brāhmaṇa shall collect ~~sesame~~, flowers, Kusha-grass, and earth for rubbing his body with, while bathing; a bath in a natural stream of water is recommended. Ablutions may be divided into six classes such as, the Nityam (daily obligatory bath, non-performance whereof is sinful), Naimittikam (specific or occasional), Kāmyam (that made for the fruition of any definite object), Kriyāṅgam (which forms the part of, or sequel to, any religious rite), Malākarshanam (that made for the purpose of cleansing the body) and Kriyā (bath which in itself forms a religious rite.) Without bathing a man does not become competent to perform his daily rite of Homa, Japa, etc.; hence, he shall bathe early in the morning, each day. An ablution, which is made under specific circumstances such as, the one made for the purpose of purifying one's self, after touching excreta or a Chandāla or a woman in her menses, is called a Naimittika Snānam. Bathing under the influence of any auspicious asterism such as, the Pushyā etc., and made in accordance with the directions of astrologers, is called Kāmya Snānam. He, who has not the fruition of any definite object in his heart, must not bathe under such circumstances. An ablution, made with the express object of worshipping any divinity, or of studying any sacred Vedic Mantra, is called a Kriyā Snānam.

A bath, taken for the purpose of removing the impurities of the body, and for no other object, is called a Malākarshanam Snānam. An ablution in a sacred pool, or in a natural reservoir of water, when it forms in itself a religious rite, is called a Kriya Snānam. A mere touch of the water of a sacred pool leads to the purification of the bodily limbs; religious merit is obtained by taking a

bath therein. By rubbing the body while reciting the Váruna Mantra, one is immediately absolved of all sin. In the absence of a sacred pool (Tirtha) all ablutions should be made in boiled water. Water, that lies on the surface of the earth, is more purifying than what has been collected and carried away; waters of springs or fountains are more purifying than terrestrial waters. Lake water is more purifying than fountain-water; river-water is more purifying than lake-water; the water of a sacred pool is more purifying than river-water, while the water of the Ganges is the purest of the pure. Ganges-water extinguishes the sin of a man which he might have committed from his birth to death. Of the waters that are to be found in the sanctuaries at Gayá or Kurukshetra, the Ganges-water is the most purifying of them all. The counsels or discourses of the erudite are more purifying in their effect than ablutions in any sacred pool whatsoever; and in conferences of virtue and religion most sanctifying is the Bráhmaṇa, who lives in conformity with the injunctions of the holy Vyása.

Baths on the occasion of the birth of one's own son, or in the event of the sun passing over to another zodiacal sign, or under the auspices of any blissful astral combination are recommended in the night, if these events take place in the night. Nocturnal baths, under the auspices of lunar eclipses, are also recommended, otherwise baths in the night are prohibited. A bath in the river, taken in early morning, each day, and just after the appearance of the sun on the horizon, equals a Prájápatyam in merit, and tends to extinguish the *Mahápatakas*. By bathing, each morning for a year, with a devotional spirit, one acquires the same merit which is ordinarily acquired by practising the Prájápatyam penance, for twelve years in succession. He, who desires for the objects of enjoyment, effulgent as the sun and the moon, and wishes to possess an absolutely sound health, shall bathe, each morning, for the two months in year,



*vis.*, Mágha (January, February) and Phâlguna (February, March). By living on Havishya food and observing the vow of Shat-Tilam during the month of Mágha, a morning bather is absolved of all sin. The mother, father, brother, friend or preceptor of a bather, by mentioning whose name he might dive into the water, takes one-twelfth part of the merit of the ablution. The god Vishnu becomes specially fond of A'malakam (Emblie Myrobalans) under the auspices of the eleventh day of the moon's wane or increase; hence, one, wishing personal beauty, shall bathe with Amalakas on his person. Bereavement, infamy, ill-health, etc., reside in the stone of an Amalakam. By anointing one's person a man acquires health, beauty and all things he might set his heart upon. The goddess of fortune remains so long satisfied with a vowist, after he has got his hair clipped by a barber, as he does not touch oil.

Having bathed in the manner above described, one shall propitiate the gods and one's departed manes, as well as perform the rite of Tarpanam unto the canonised men. Standing in navel-deep water, he shall meditate upon the Selves of his deceased ancestors as seated in the air, and invoke their presence by saying, "come, O my departed manes, pleased with the libations of water I have just now offered unto you." By reciting this invocation he shall offer libations of water unto each of them in the southern quarter of the heaven. Then having put on dry clothes and seated on cushions of Kusha blades, the performers of Tarpanas, duly conversant with the rules of offering libations of water unto the gods and their departed manes, shall offer them on blades of Kusha grass, and never in any vessel. "May whatever is impure in this water, may whatever is cruel or unquiet in this water, may that all be removed." By reciting this Mantra and taking a libation of water in his left hand, he shall cast that in the south-west quarter of the sky for the purpose

of warding off the advent of malignant spirits, during the performance of the rite.

"May Indra, Varuna and Vrihaspati, Bhaga, Savitā and the Rishis such as Sanaka, etc., extinguish all the sin, which I might have committed by eating forbidden food, or by accepting gifts from sinful and degraded persons, as well as that which I might have committed by word, thought or deed. May all creatures from the lowest animalculum to the highest Brāhman be propitiated with this libation of water" Saying this, one shall offer three libations of water. Thus I have briefly described the mode of performing Tarpanam. Bereft of pride and humble in spirit, one shall worship the gods by reciting the Mantras sacred to Brahmā, Vishnu, Rudra, Savitri or Varuna, as the case may be. Each deity should be worshipped by reciting the Mantras sacred to it. Then having made obeisance to it, flowers should be offered to it by appending the term Namas to the name to the deity. The god Vishnu, who is not only full of the energies of all the divinities, but their grand refuge, as well as the sun-god, should be worshipped, and offerings of flowers and libations of water should be made to him by reciting the Purusha Sukta. The god Vishnu may be worshipped by reciting the Mantra, which runs as, "By him all this visible universe has been created and arranged in systems," or by reciting any other Tāntrik Mantra. First, the Arghya offering should be made to the deity, then scented pastes such as sandal etc., should be offered, after that, offerings of flowers, should be made, and lighted lamps should be waived before the deity.

Brāhmanas, Kshātriyas and Vaishyas should bathe by reciting the Mantras, while S'udras should silently bathe. The performance of a Brahma-yajna consists in teaching the Vedas, that of a Pitri-yajna consists in offering oblations and libations of water to one's departed manes; casting of oblations in the sacred fire (Homa) is called Daiva-yajna; offering of oblations

unto the animals is called [Bhuta-yajna, and the feeding of Atithis is called Nri-yajna. The rite of Japa (mental recitation of a Mantra), done in the house, bears ordinary merit; made on the banks of a river it gives double merit; made in a cowshed it bears fruit ten times greater; made in a chamber of the consecrated fire it bears fruit, a hundred times greater; made at a sanctuary or in a divine temple it produces a thousand times greater merit; made near the image of Vishnu it bears a hundred millions of times greater merit.

Of the five parts of food prepared in a nousehold, each day, four should be respectively allotted to the use of the Pitris, Devas, men and the insects etc. He, who takes his daily meals, after giving food (boiled rice) to his friends, relations and Brâhmanas, ascends to the region of heaven after death, through the merit of making gifts of food. Articles of sweet flavour should be eaten at the fore part of a meal; things of acid and saline tastes, at its middle; and those of bitter, pungent and astringent flavours, at its close. Water should be taken after eating a meal. One should never take edibles of a single taste in exclusion of those of all others. Verily the boiled rice of a Brâhmana is like unto ambrosia; that of a Kshatriya is like unto milk; that of a Vaishya is a wholesome food, and that of a S'udra is like unto blood. Beauty and opulence reside in the person of him, who observes a fast on the day of the new moon. The Gârhapatya fire is located in the belly of a man; the Dakshina fire, in his dorsal region; the Ahavaniya fire, in his mouth; and the Satyâgni in his head—He, who is cognisant of the locations of these five fires in his body, is called an Ahitâgni one. The body, the water, the albumen or the fluid constituents of the body and the various kinds of food-stuff are called Annam, while Prâna, Agni (fire heat) and A'ditya (the sun) are one and the same and enjoy the aforesaid Annam. Food contributes to the invigoration of the principles of earth, water, fire and air contained in my body, and the essence of food, after being

properly digested, and assimilated in my organism, brings about a pleasurable condition of my ego. Prepared betel leaves (Tâmvulas) should be smashed with the hands, and then chewed, after eating. After eating one's (midday) meal, one shall hear the narration of histories and Puranas during the sixth and seventh parts of the day. After that, one shall again bathe, and attend to the performance of one's Evening Sandhyâ. O thou twice-born one, thus I have described the daily routine of acts to be followed by house-holders. The erudite one, who hears these rules of conduct narrated, or follows them in earnest spirit, goes to heaven after death. The god Keshava is the narrator of these rules of purity, duty and virtue, and the god Hari is the goal of all expiatory penances, and is the last refuge of the celestials and celestial regions.

Here follow descriptions of the modes of performing ceremonial ablutions and the different forms of Shrâddha, identical with those described in our English translation of the Agnipuranam.

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#### CHAPTER CCXXX.

HARI said :—Now hear me, O Shankara, narrate a catechism of practised pieties, which extinguishes all sin of, and grant enjoyment of worldly pleasures and emancipation of self to, its listner. Grief robs a man of his pleasure, energy, fortitude, strength, virtues and erudition ; hence, one should abandon all grief. Acts of a man are the deities that mould his destiny, acts are the factors that determine the nature of his environment as well as the character of the region of his birth, acts are his true friends and relations, and

it is his acts that lead him to happiness or misery in this world. Charity is the highest of all virtues; through the merit of practising charity a man may acquire a kingdom or work out his own salvation, and become an emancipated Self: hence, a man shall practise charity and make gifts to the poor and the worthy. One kind of charity is to make gifts with proper Dakshinâs, another kind of charity consists in succoring the lives of the oppressed and the tyrannised. Those, who obstruct or destroy the piety, which is acquired by practising penances or Brahmacharyayam, or by celebrating religious sacrifices, or [by performing] ceremonial ablutions, go to hell. Those, who are devoted to the performance of Homas, Japas, Pujas and ablutions, and are full of truthfulness, forbearance and compassion, go to heaven. None there is who dispenses happiness or misery to a man; or removes them out of his own sweet will; man suffers misery or enjoys happiness as the effects of what he has done. Those, who live for practising virtues, visit their wives for the procreation of children, and cast offerings to the deities for bringing about their satisfaction, tide over the evils of life. Who is he that cannot live contented on fares of fruits and bulbs? It is through company and entering into relationship that, man dives into troubles. Dreadful is the consequence of greed alone; from greed proceeds wrath or anger; and from wrath, strife; out of greed comes delusion, from delusion proceeds attachment, from attachment proceed pride and egotistic feelings. He, who lives in peace with himself, undisturbed by counter calls of desire, wrath, greed, pride delusion and falsehood, ascends to the region of highest bliss, undefiled by the touch of any sin whatsoever. O Hara, the gods, the celestial sages, the Nâgas, the Gandharvas and Guhyakas adore the pious and the truthful in this world, and not those who are rich and full of desires. Neither by dint of valour or energy, nor by wisdom or occult power, a mortal can obtain that which he is not fated to obtain

hence there is nothing to be deplored in that. As fishes spring upon their prey in water, as wild beasts live upon their prey on land, as birds eat their prey in the sky, so the rich are devoured by designing persons, everywhere. Compassion towards all creatures, control of all the senses, and a knowledge of the transitory nature of all things are the highest bliss. Like the teat-like 'excrescences on the neck of a she-goat, futile are the lives of those, who do not practise virtues, even with the sight of death ahead. A patricide, a Brahmanicide, a defiler of his preceptor's bed, a cow-killer, or a destroyer of a foetus in the womb may expiate his sin by making the gift of a plot of land, possessed of all the commendable features. This is my opinion, O thou bull-ensigned deity, that the gift of a cow is the highest of all gifts; the gift of a cow, honestly obtained or purchased, succours the whole family of the giver. No gift can vie with the gift of food (Annam) in point of merit; it is food that sustains the whole world, whether mobile or immobile. The merit, which is acquired by making gifts of horses, elephants, chariots, gems, lands, or of girls, or by performing Japas, or Vrishotsargas (letting loose of a bull on the celebration of a Shrâddha ceremony), does not rank one sixteenth part of that, which is acquired by gifting food to the poor and the needy, in as much as food sustains strength and life, and from food proceed sperm and comprehension.

Excavations of wells, or tanks for public purposes and laying out of fruit-gardens for the use of the public lead to the regeneration of twenty one generations of the donor, who is also glorified for his piety in the region of Vishnu, after death. The sight of the holy is more sanctifying than a pilgrimage to a sanctuary; the merit of a pilgrimage takes time to bear fruit, the company of the holy becomes fruitful on the same day. Truthfulness, self-control, practice of austerities, purity, contentment, forbearance, simplicity, knowledge, compassion and charity—these are the eternal virtues.

## CHAPTER CCXXXI.

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BRAHMA said :—Now I shall deal with the mode of practising the expiatory penances, which tend to extinguish all sins for which the Self of a man is consigned to the pangs of hell. Flies, ants, drops of water, water that lies accumulated on the surface of the earth, fire, cats, and ichneumons, are always pure. A twice-born one, who, through inadvertence, eats anything, which has been defiled by the touch of the residue of a S'udra's meal, shall fast for an entire day and night and regain his purity by taking Panchagavyam. A Bráhmaṇa, accidentally touched by another Bráhmaṇa, who has not washed his mouth after eating, or happening to touch the residue of the meal of another Bráhmaṇa, shall bathe and recite the Mantras, and take his meal at the close of the day. A Bráhmaṇa, happening to partake of a meal containing a tip of hair or a flea, shall regain his purity by vomiting out the ingested food. He, who takes a meal, held in the hollow of his palm, or on the tips of his fingers, or on his arms, shall regain his purity by fasting for an entire day and night. The residue of water, drunk with left-hand, is as impure as that which is contained in a leather-bag, and hence, that should not be drunk. A Bráhmaṇa, in whose house a Chandāla lies concealed without his knowledge, shall effect his purification by practising a Parāka, or a Chāndrāyana penance, whereas a S'udra householder, under the circumstances, shall practise a Prājāpatyam. He, who takes any cooked food in the house of a low-caste, shall practise a half *Krichchha* penance. He, who eats meals belonging to these harbourers of low-castes in their houses, shall perform a quarter part of *Krichchha Vrata*. A twice-born one having taken the food cooked by a washerman, carpenter, cobbler, or of one who manufactures articles

of bamboo, or food belonging to any of these people, shall practise a *Chândrâyanam*. A Brâhmana, having unknowingly drunk water out of a Chandâla's well-cup, shall practise a Sântapanam. A Kshatriya and a Vais'ya, under the circumstances, shall respectively practise a half and a quarter Sântapanam. A S'udra, under the same circumstances, shall practise a quarter *Chândrâyanam*. Having unknowingly taken any food in the house of one of a vile caste, a Brâhmana shall regain his purity by practising three *Krichchha Vratas*, while a S'udra, under the circumstances, shall practise a Parâkam penance. A Brâhmana having partaken of the residue of the meal of a member of vile caste shall regain his purity by practising a *Chândrâyanam*, while having drunk water in the house of a low caste person a Brâhmana shall fast for six nights (Shad Râtram.) A Kshatriya having unknowingly partaken of the food of a *Chandâla* shall practise a Sântapanam, while a Vais'ya and a S'udra, under the circumstances, shall respectively practise the Shadrâtri and Trirâtri penances. A Brâhmana having unknowingly eaten a fruit, while seated on a branch of the same tree with a *Chandâla*, shall regain his purity by fasting for an entire day and night.

A Brâhmana happening to touch a *Chandâla*, before washing his face, after eating a meal, shall repeat eight thousand times the *Gâyatri*, or a hundred times the Drupada Mantra. Having eaten the food of a *Chandâla* or S'vapacha, or that which has been defiled by the touch of excreta, a Brâhmana shall practise a Trirâtram penance, the expiation for the members of other castes, under the circumstances, being the performance of a Parâka Vratam. Having wantonly visited a woman, a man shall practise a Parâka penance by way of expiation. No expiation exists for one, sprung of a vile caste, under these circumstances. A Brâhmana, having drunk water out of a cup which contained wine, shall regain his purity by practising a quarter *Krichchha Vratam*, and by getting himself reinitiated with the holy thread. Brâhmanas, who having



renounced the vows of Pravrajyam or Agnihotram wish to reenter the order of house-holders, shall regain their purity by practising three *Krichchha Vratas* and three *Chândrâyanas*, and by again going through the rites of Jata Karma, etc. This is the opinion of the holy Vashishtha. A woman having failed to completely practise a *Prâjâpatyam* shall regain her purity by feeding Brâhmanas. A Brâhmana, with his face unwashed after a meal, happening to be touched by a S'udra, similarly circumstanced as himself, or by a dog, shall regain his purity by fasting for a night, and by taking the compound known as Panchagavyam. Touched by members of other castes, while circumstanced as above, a Brâhmana shall regain his purity by fasting for five nights. Undefined is a current stream of water; pure are the particles of dust blown about by the wind, women, infants, and old men are above all pollution; constantly pure is the face of a woman, pure are the fruits felled down by birds from their stems, pure is a calf after being delivered of its mother's womb, pure is the mouth of a dog at the time of catching a game. Pure are the aquatic animals in water, pure are the land-animals on the surface of the earth, pure is the person that perform an A'chamanam by resting his feet in water. Articles of Indian bell-metal, undefiled by the touch of wine, are purified by rubbing them with ashes; defiled by the touch of wine or urine, they should be purified by heating. Articles of Indian bell-metal, smelled by kine or defiled by the touch of the residue of a S'udra's meal, or by the contact of a dog or a crow, are purified by being rubbed with the ten kinds of ashes. Having partaken his meal out of the saucer of a S'udra, a Brâhmana shall regain his purity by fasting for a day, and by taking Panchagavyam as well. A Brâhmana having touched a dog, a S'udra, or any other beast, or a woman in her menses, before washing his face after a meal, shall regain his purity by fasting for a day, and by taking Panchagavyam. In a waterless place, or on a road infested by

thieves or tigers, a person is not polluted by voiding urine with an article of human use in his hand. He shall place it on the ground, and again take hold of the same, after having cleansed his person. Kānjikam (fermented rice or barley gruel,) milk-curd, milk, whey, meat, honey and Krisharā, may be accepted, without impunity, even from a S'udra. A Brāhmana, who takes any kind of intoxicating liquor such as Gaudi, Paishti, or Mādhvikam, shall expiate his sin by taking any flame-coloured wine, or by taking cow-dung and cow's urine. Having carnally known a dancing girl, an actress, a laundress, a carpenter's or Benujivi's wife, or the wife or daughter of one's own mother's brother, or the daughter of one's own spiritual preceptor, or the wife of one's own friend (relation) or uterine brother, one shall practise a *Tapta Krichchham* penance by way of expiation. No expiation exists for the sin of carnally knowing the daughter of one's own mother's sister. Having taken any thing previously eaten by a jackal or a hog, one shall regain one's purity by practising a *Shadrātram* penance. Having taken dry meat one shall practise a *Tapta Krichchham* penance. Persons, guilty of incendiarism or of administering poison to any body, shall practise a *Tapta Krichchham* by way of expiation. Having partaken of any thing in the house of a S'udra, affected by a birth or death impurity, a Brāhmana shall recite eight hundred times the *Gāyatri* Mantra; having taken a meal in the house of a Vais'ya or a Kshatriya, circumstanced as before, he shall recite five hundred times the *Gāyatri* Mantras. A Brāhmana, who takes his meal in the house of a Brāhmana, impure with a birth or death uncleanness, shall regain his purity by reciting a hundred times the sacred *Gāyatri*.

On the occasion of a birth or death in his family, a Brāhmana remains unclean for ten days; a Kshatriya for twelve days; a Vais'ya, for fifteen days; and a S'udra, for a month.

Uncleanness, incidental to the death of one's relation in battle, in a foreign country, during the celebration of a religious sacrifice, or in execution of a capital sentence passed by the king, as well as that which results from the death of a cognate relation, below six months of age, expires with the very day of the occurrence of the death. Uncleanness incidental to the death of an unmarried girl, of a twice-born son not initiated with the Maunji, of a boy who has cut his teeth, or of a girl of three years of age, lasts for three nights only. Uncleanness, incidental to the abortion or miscarriage of a foetus, lasts for the same number of days as that of the months of pregnancy in which the said abortion or miscarriage has occurred. Uncleanness in respect of the birth of a child, born before time, lasts for the same number of days as that of the months of gestation in which the birth has taken place. In times of famine or scarcity, during civic disturbances, birth or death-uncleanness does not affect a person, nor does it affect those who are in the habit of practising charities, every day, or those who are being initiated, or are practising vow, or penances, or are residing in any sanctuary. At the time of spiritual initiation, during the celebration of a marriage ceremony, at times when Bráhmaṇas are feasted in one's house, or while performing an act previously determined, a death or birth uncleanness does not affect. Similarly, a Bráhmaṇa becomes unclean by touching his justly parturient wife. Birth uncleanness does not affect a man in a place where oblations are cast in the sacred fire, or the Vedas are studied, or offerings are constantly offered unto the Vishvedevas. A S'udra, consecrated with the sacred Mantra, regains his personal purity a fortnight after the occurrence of a (birth) uncleanness. Bráhmaṇas in jeopardised conditions remain unclean for a single day in connection with a birth-uncleanness. A performer of Agni-Hotra sacrifices, a vowist and a reciter of any sacred Mantra are not affected by birth-uncleanness.

A woman in her menses happened to be touched by a dog, or a *Chandāla* or a Pukkasa shall fast till the day of her bath of purification, when she shall regain her purity by bathing. Any household work done by her, under the circumstances, should be regarded as an unsanctified act, whereto sin is attached. A twice-born one happening to take his meal in a house under uncleanness shall practise a Trirātram Vratam by way of expiation. Brāhmanis, Kshatriyās and Vais'yās in their menses, happening to touch one another, shall respectively fast for three nights, two nights and one night, while S'udrās shall be clean again only by taking ablutions. A Drona measure of cooked food or articles of fare, happened to be defiled by the touch of a dog or crow, should not be cast aside as impure ; only the superficial stratum of such food should be rejected. The mode of purifying such food consists in sprinkling waters, in which bits of gold have been kept immersed, over its pile and in heating it again on fire. A Brāhmana, a Kshatriya, and a Vais'ya happening to drink the water of a well in which the carcase of a dog, jackal, or monkey has been cast, shall regain their purity by respectively fasting for three nights, two nights and one night. In the event of a well being defiled by the casting of bones, hair, or other excrementitious matter in its water, it shall be purified by dredging its bottom and casting Panchagavyam into it. In the event of a pond or tank being defiled by ashes, sixty pitcherfuls of water should be baled out of its bed, and Panchagavyam should be cast in its water. In the event of a tank being defiled by the washing of catamenial blood of a woman in its water, thirty pitcherfuls of its water should be baled out. Having visited a woman standing in an interdicted relation to him, or used any forbidden article of food and drink such as beef, wine, etc., a Brāhmana, or a Kshatriya is purified by practising a Prājāpatyam penance ; a Vais'ya, by a Sāntapanam ; and a S'udra, by a Pancha-rātram penance. After practising an expiatory

penance, one shall feed the worthy Bráhmaṇas and make gifts of kine to them.

The use (wearing) of an indigo-dyed cloth by one in bed or at the time of visiting one's wife is not sinful, otherwise an indigo-dyed cloth should not be touched and an indigo-dyer goes to hell, after death. A Brahmanicide, a wine-drinker, a stealer of gold of more than eighty Ratis weight, he who defiles the bed of his own preceptor, as well as the one who keeps company of these men, are absolved of their sin by paying visit to Setubandha. After return from his pilgrimage, any of these absolved sinners shall feed the pious Bráhmaṇas and make gifts of kine to them. A Brahmanicide shall live for twelve years in a cottage in the forest; and carrying a human skull on his head he shall stroll out for alms. Thus he shall live on alms for twelve years, whereby he will be absolved of his sin. On the other hand, he shall immolate his self in a blazing fire, or shall renounce his life for the good of a Bráhmaṇa, or shall dedicate all his possessions to use of a Bráhmaṇa. Similarly, a wine-drinker shall immolate his self in a blazing fire. A gold stealer, falling under the category of a Steyin, shall expiate his sin by making gift of all his possessions to a Bráhmaṇa, well-versed in the Vedas. He, who has defiled the bed of his preceptor, shall purchase his absolution by making gifts of a thousand bullocks to Bráhmaṇas.

If a cow dies, while penned in a shed or an enclosure, her owner shall practise a quarter part of the *Krichchha* penance by way of expiation, in the case where the cow dies with fastenings or halter round her neck, the expiation is the practice of a half *Krichchha* penance, whereas in cases the cow is burnt down to death, or where the death occurs from its being led astray in the wilderness, her owner shall practise a full *Krichchha* Vratam by way of expiation. The practice of a quarter *Krichchha* penance is the expiation in the case where the cow dies from the effects of injudicious

fastenings of bells round her neck. Having accidentally broken the horn of a cow, or a bone in her body, or having broken her tail or injured her skin, one shall live, for a fortnight, on Jâvakam. A member of any of the three twice-born orders, having unknowingly taken wine or any excrementitious matter such as the stool or urine, should be re-initiated with the holy thread. Shaving of the head, carrying of staff, wearing of the grass-girdle (Mekhalâ), begging of alms and observance of vows should be omitted in the rites of such second initiation of the twice-born. Raw meat, clarified butter, honey and seed-oils, kept in the vessel of a man of vile cast, become pure as soon as they are taken out of it. The practice of a quarter-Krichchha penance consists in taking a night-meal on the first day, in living on what is obtained without asking on the second day, and in fasting on the third day of its term, while that of a half Krichchha Vratam is double of what is laid down in connection with a quarter-Krichchham. The practice of a Prâjâpatyam penance, which extinguishes all sin, consists in triply doing what is laid down in respect of a quarter-Krichchham. A Krichchham penance, practised by fasting for seven days in succession, is called a Mahâ-Sântapanam Vratam. Take only warm water on the first three days, only warm milk on the second three days, and only clarified butter on the third three days of the penance. This is called the sin-absolving Tapta-Krichchha-Vratam. The practice of a Parâka Vratam, which extinguishes all sin, consists in fasting for twelve days in succession.

In this penance the penitent shall take one morsel of food (Pinda) on the first day of the light fortnight, and successively increase the number by one, each day till the day of the full moon, and thereafter go on decreasing it by one, each day, till the day of the new moon. The compound known as the Panchagavyam, the use of which tends to extinguish all sin, shall consist of the milk of a golden-coloured cow, the dung

of a white cow, the urine of a copper-coloured cow, the butter made out of the milk of a blue-coloured cow, the curdled milk of a black cow, and the washings of the blades of Kusha-grass, in the following proportions *viz.*, eight Māshas of cow's urine, four Māshas of cowdung, twelve Māshas of cow-milk, ten Māshas of curdled cow-milk, and five Māshas of melted cow-butter. O Vyāsa, the holy sages have devoutly practised the pieties I have narrated; those, who propitiate the divine Vishnu, live in comfort and happiness. By performing Japas, Homas, and Sandhyās, one acquires (is merged in) Vishnu, the granter of virtues, wealth, creature-comforts and emancipation. Vishnu is virtue, Vishnu is vow, Vishnu is worship; Vishnu is Tarpanam. He is Homa, Sandhyā, meditation and psychic trance.

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## CHAPTER CCXXXII.

SŪTA said :—O Śnaunaka, now hear me describe the dissolution of the universe (Pralayam). A thousand of each of the four Yugas make one Kalpa, which, in its turn, constitutes one day of the lotus-sprung deity. Now hear me narrate the rules of conduct and life, etc., which respectively obtained in the said four Yugas. Virtue reigned unimpaired with its four feet of truthfulness, charity, penance and mercy in the cycle of Satyam (truth). The protector of virtue was (S'veta) white-complexioned Hari. Men were contented and erudite in that age, and the duration of human life was four thousand years. At the close of Satya Yuga, Kshatriyas of the twice-born order conquered the Brāhmaṇas, Vais'yas and S'udras; and the valareous Vishnu of mighty prowess killed many Rākshasas. In the Treta Yuga, virtue was robbed of one of

its limbs, and was composed of the three factors of truthfulness, charity and compassion. Men were devoted to the performances of religious sacrifices ; and the earth was peopled by men of Kshatriya extraction in that cycle of Treta. The red-complexioned Hari was worshipped by the people of that age, and the duration of human life was one thousand years. Bhimaratha of Kshatriya extraction, who was an incarnation of Vishnu, killed many Râkshasas in the Treta Yuga. In the cycle of Dvâpara, when the yellow-complexioned Achyuta was the protector of virtues, the duration of human life was fourteen hundred years, and men born of Brâhmâna and Kshatriya parents peopled the earth. The god Vishnu, incarnate in the shape of the holy Vyâsa, considering the smallness of human intellect (comparative dulness of human memory) at the time, divided the Veda into four parts, and taught them to his own disciples in the following order, *viz.*, he taught the Rik Veda to Paila ; the Sâma Veda, to Jaimini ; the Atharva, to Sumanta ; and the Yajur Veda, to Mahâmuni. To Vaishampâyana he taught the Purânâ ; and the eighteen Purânas, to Śuta, by reading which one is enabled to know the god Hari. A Purânâ treats of five topics such as, the creation of the universe (Sarga), dissolution of the universe (Pratisarga), genealogies of kings, specific traits of the different cycles of time as represented by the different Lawgivers, and the annals of royal progeny. The eighteen Mahâ (great) Purânas are the Brâhmam, Pâdmam, Vaishnavam, Shaivam, Bhâgavatam, Bhavishyam, Nâradiyam, Skândam, Laingam, Varâhakam, Mârkaṇḍeyam, Agneyam, Brahma-Vaivartam, Kaurmam, Mâtsyam, Gârudam, and Brahmândam Purânas. The other minor Purânas, narrated by the holy sages, are the Sanat-kumâram, Nârsinham Purânâ, Skândam, as narrated by the god Kumâra, Shiva-Dharmâksham, directly narrated by Nandisha, the Purânâ of wonderful incidents narrated by the holy Durvâsâ, the one narrated by the holy Nârada,



the Kâpilam, the Vâmanam, the one related by the holy Ushanâ, the Brahmândam, the Varunam, the Kâlikâ, the Mâheshvaram, the Shâmbam, the Sarvârtha Sanchayam, the one narrated by Parâshara, the Mârîcham, and the Bhârgavam Purânas. The Purânam, the Dharma Sâstras (Codes of Moral Laws), the Vedas with their six kindred branches of study such as, the Nyâya (Logic), Mimânsâ (Exegetic philosophy) Ayurveda (Medical Science), Artha Shâstras (Science of Wealth), Gandharva (Science of Music) and Dhanurveda (Science of War—these are the eighteen branches of knowledge. At the close of the cycle of Dvâparam, the god Hari removed the burden of the world by killing the evil-souled Kshatriyas. In the age of Kali when the god Achyuta will assume a black complexion, the virtue will suffer a great mutilation and eke out a miserable existence, standing on one leg only. Men will be cruel miscreants in that Yuga.

Sattva (principle of illumination or knowledge), Rajas (principle of action) and Tamas (principle of Nescience) are the three qualities that are usually found in men. Even these qualities, O Shaunaka, vary in proportions in the self of a man, augmented by the spirit of the age he lives in. The age in which the quality of Sattva abounds in the mind, intellect, and sense organs of men, and in which they feel an irresistible inclination to practise charity and penances—know that age, O Shaunaka, to be the Satyam Yuga. When men are found to energetically pursue undertakings that lead to fame or bring about the fruitions of desires, and when the mind, [intellect and sense-organs of men abound in the quality of Rajas, know then, O Shaunaka, that the Treta Yuga (of triped virtue) has set in. The age in which men are found to energetically follow pursuits of gain or desire, and in which greed, discontent, pride, envy and egotistic feelings assail the minds of men, and in which the qualities of Tamas and Rajas suffer an unhealthy

augmentation in the temperaments of beings—know that, O Shaunaka, to be the age of Dvâparam (of biped virtue.) The age in which untruthfulness, sleep, drowsiness (laziness), life-killing, grief, delusion, fright, misery, and Tamas rage rampant in the world—know that to be the age of Kali. In the Kali-yuga men will be slaves to lust and low passions, and abusive of one another. Towns and villages will be infested with thieves and robbers, vilifiers of virtue will vilify the Vedas, kings will prey upon their subjects, and Brâhmanas will care only for the pampering of their bellies and seek gratifications of their carnal desires. Impure and vowless will be the students and youths, Vikshus will contract various forms of relationship and live with their relations, Tapsvins (ascetics) will live in villages, and Nyâsins will covet riches. Diminutive in size, gluttonous, thievish, and rashly in their conduct, men will walk in the path of iniquity, servants will desert their masters, and Tâpasas (ascetics) will renounce their vows. S'udras, clad in the garbs of ascetics for a living, shall accept alms. The people, dismayed, divested of all ornaments, and filthy as the Pishâchas, shall renounce all ceremonial ablutions and propitiations of the gods and Atithis, and cease to offer oblations and libations of water unto their departed manes. O Shaunaka, men will be S'udras in their lives and habit, and shall be under the thumbs of their wives. Women, mostly unhappy and unlucky, will conceive many children and will grudge the behests of their lords by scratching their heads. Men under the counsel of the unsanctimonious heretics will fall off from the path of virtue and renounce the worship of Vishnu. The only one great redeeming feature in the Brâhmanas of Kaliyuga is the fact that they will be able to shake off the fetters of re-birth, by once singing the praise of Krishna. The merit, which is acquired by meditation in the Satyam Yuga, by celebrating religious sacrifices in the Tretâ, by serving the god in the Dvâpara, may be acquired in the Kali Yuga by singing the praise of Vishnu.

Therefore, O Shaunaka, the god Hari should be constantly worshipped and meditated upon.

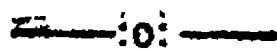
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### CHAPTER CCXXXIII.

SUTA said:—After the expiry of a thousand of such four Yugas, occurs the causal or periodical (Naimittika) dissolution of the universe. At the close of each Kalpa, will follow a rainless period of a hundred years, during which the seven suns will rise in the sky, which, by absorbing all water, will burn down the three regions with a dreadful conflagration of fire. Inmates of the regions of Bhu, Bhupa, Sva and Maha, will fly to the region of Jana, and the god Vishnu, manifest in the shape of Rudra, shall consume the Nether regions (Pâtâlas. Clouds of all shades of colour will originate from the mouth of this Rudra-form. Vishnu, which will incessantly pour down torrents of rain, for a hundred years. From the mouth of Vishnu, winds, abnormally augmented and enraged, shall blow in storms for a hundred years. On the annihilation of all creatures, both mobile and immobile, the god Vishnu, assuming the shape of Brahma, shall lie down on the one universal ocean of undivided waters. Thus sleeping for another hundred years, the god Vishnu, will again create the universe.

Now hear me, O Shaunaka, describe the Natural dissolution of the universe (Annihilation of Nature.) At the expiry of the full one hundred years of Brahma, the God Hari, absorbed in Yoga, shall get the whole universe, with its progenitor Brahma, merged in his own Self. Those, who might have attained to the region of Brahma at the time, shall reach the final goal of existence. Then will follow a period of drought, with the fierce sun of dissolution consuming every

thing with its deadly heat from the heaven of a dissolving universe. After that, primordial clouds will pour down heavy torrents of rain upon the universe, which, being filled with water in its inside, will finally burst out. Thus at the completion of the life-duration of Brahma, the earth-matter will be resolved into water; the water, into heat; heat, into air; air, into ether; the ether, into essential matter (Bhutâdi, the essential matter, into the principle of intellection; the principle of intellection, into Prakriti (Nature); and Nature, into Purusha (the eternal subjectivity). Thus for a hundred years of his own, the God Hari will repose in sleep, and after that, he will create a fresh universe in the order of evolution, commencing from Nature to the principle of intellection, from the principle of intellection to ether, from ether to air, from air to heat, from heat to water, and from water to earth.



#### CHAPTER CCXXXIV.

SŪTA said:—Knowing fully of the threefold misery such as, the mental, physical, and physiological, the wise one, conversant with the laws of the wheel of existence (Samsâra Chakra) and possessed of true knowledge and apathy to the concerns of life, seeks his psychic annihilation (A'tyantikam Layam). I shall describe the wheel of existence from the moment a man comes into being, a knowledge whereof leads him to merge his self in its universal and eternal prototype. A man, after quitting his gross material frame, assumes a subtler body in the higher ethereal regions, whence he is carried by the emissaries of death to the mansion of their lord, in the course of a period of twelve days. The offerings, and

libations of water containing sesame, which his friends offer unto him, a deceased person takes in the mansion of death. Through piety one goes to heaven, through sin one goes to hell. From hell or from heaven, a man enters into the womb of a woman. At first he becomes manifest in the form of a bifurcated sperm; after that, he assumes a forthy gelationous form, after that, blood is produced in its body, which looks like a lump of muscle of flesh, from which the limbs, fingers etc., are found to sprout up, and the organs of smell, sight etc., are gradually developed. After the evolution of the sprout-like limbs are developed nails of fingers, and skin; and after that hair. The foetus lying with its head downward in the womb is delivered in the tenth month of pregnancy. From the moment of his birth the illusion of Vishnu envelopes the soul of a man. Infancy, youth, old age and death—these are the different stages of existence, and human life is repeatedly made to pass through them as a sand glass is repeatedly turned upside down. Liberated from hell, a human soul takes birth in the womb of a low caste woman. O thou intelligent one, for taking gifts from a degraded person, a person is punished with a birth in a low class womb. A twice-born one, who deceives his preceptor, is reborn as a dog. He, who covets the wife or riches of his preceptor, or insults or brings about the humiliation of his friend, is re-born as an ass. He, who oppresses his parents in this life, shall be re-born as a tortoise in his next incarnation. He, who eating the bread of a trustful master, serves another in this life, will be re-born as a monkey in his next. He, who misappropriates any trust property, shall be re-born as a vile worm in his next existence. The self of a envious or malicious person, liberated from hell, shall take birth as a Rákshasa (monster) in this world. He, who commits breach of trust, shall take birth as a fish in his next existence. A stealer of paddy or barley corn shall be reborn as a mouse. A ravisher of other men's wives shall be reborn as a fearful wolf. He, who carnally knows his

brother's wife, shall be reborn as a cuckoo. He, who defiles the bed of his preceptor, or knows a woman standing in the interdicted relation to him, shall be re-born as a hog. He, who obstructs the celebration of a nuptial or sacrificial ceremony, or stands as an impediment to one's practising charity, shall be re-born as a vile worm. He, who eats or partakes of anything without first offering it to the gods; departed manes and Atithis, shall be re-born as a crow; after being liberated from hell. He, who insults his elder brother, shall be re-born as a crane. A S'udra, who goes unto a Brāhmaṇa woman, shall be reborn as a earth-worm; whereas having procreated a progeny on her, he shall be re-born as a white ant that eats into the vitals of trees. An ungrateful person shall be successively re-born as an insect, worm, scorpion and a fly. A woman-killer or an infanticide will be re-born as a worm, a pilferer of food will be re-born as a fly. A stealer of cooked rice will be re-born as a cat; a sesame-stealer will be re-born as a rat. A stealer of clarified butter will be re-born as an ichneumon, a stealer of flesh will be re-born as a crow. A stealer of honey will be re-born as a gnat, a stealer of cakes will be re-born as an ant. A stealer of water, or a miscreant will be re-born as a crow. A stealer of Indian bell-metal will be re-born as a Hārīta bird or a pigeon. A stealer of a gold-vessel will be re-born as a worm. A stealer of cotton will be re-born as a crane; a fire-stealer will be re-born as a heron. A stealer of pigments or vegetables will be re-born as a peacock. A stealer of any red substance will be re-born as a Chakorā bird. A stealer of scents will be re-born as a mole. A bamboo-stealer will be re-born as a hare. A stealer of peacock-plumes will be re-born as an eunuch, a wood-stealer will be re-born as a wood-insect. A flower-stealer will be re-born as an indigent man, a stealer of lac-dye shall be re-born as a maimed or deformed person. A stealer of edible leaves and plants will be re-born as a Hārīta bird;

a water-stealer will be re-born as a Châtaka bird. A stealer of house, after suffering the pangs of many a hell such as the Raurava, etc., will be reborn as an insect, worm, shrub, creeper, or grass. The same fate awaits those who steal gold, or kine. A stealer of knowledge, after suffering the pangs of many hells, shall be re-born as a dumb person. He, who casts oblations in a weak fire, shall be re-born as one suffering from indigestion. Scandalising, ingratitude, hurting other men's feelings, cruelty, shamelessness, adultery, stealing other men's goods, impurity or uncleanness, speaking ill of the gods, cheating and miserliness are the traits in the conduct of those who are just liberated from hell. Compassion towards all, asking good news of all creatures, works for the purpose of acquiring spiritual benefit, truthfulness, good advice to all, judgment in the light of the Vedas and philosophies, performances of good deeds, service of the gods, Rishis and Siddhas, company of the good and friendliness to all are the traits in the conduct of those among men who have come down from the heaven. By practising Yoga with its eight component parts, one is enabled to effect one's A'tyantika Layam (Non-existence of Self.)

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#### CHAPTER CCXXXV.

Now I shall describe the mode of practising the great Yoga, which absolves a man of all sin and grants him emancipations, and creature-comforts in this life. This (narration), listened to in a devout spirit, serves to extinguish all sin. The sense of "me" and "mine" are the root of all misery. This sense of Egoism does not cease to exist. This is what the holy Dattâtreyâ narrated to Alarka. This tree, which sprouts up from the feeling of Egoism as its seed, has

the sense of "me" and "mine" as its principal trunk, of which one's house and field are the branches, and sons and daughters are the leaves. Riches and paddy (food-grains) are the principal leaves of this tree, virtue and vice are its flowers, and happiness and misery are its fruits. The great tree of non-knowledge exists for the relief and comfort of mortals. Those, who tired with the fatigue of life's journey, repose under the shade of this mighty tree, labour under the delusion of ignorance. By hewing down this tree with the axe of knowledge, mortals become merged in the supreme Brahma. By drinking the sinless and soothing juice of Brahma, men become endued with the perfect knowledge; clamours of contending passions are silenced in their breasts, and perfect happiness results from perfection of knowledge. O king, neither our forms, dimensions, and organs constitute our real Selves. Neither the Tanmâtras (essential matter, nor speech and intellection constitute our true Selves. O thou king of kings, whom do you find to be the principal one in ourselves? Does this self-conscious being, composed of the qualities, take birth again? O thou king, the self-conscious ego and the self, though virtually one, appear, and are thought as two different entities. It is knowledge that dispels this notion of duality or separateness. The Yogins, on the extinction of this sense of separateness, through Yoga, realise their oneness with the supreme Brahma and their difference from the the hosts of qualities or attributes. Realisation of this oneness is called Mukti or Emancipation.

That is house in which one lives, that is food which sustains life, that is knowledge which leads to Mukti (emancipation). Any other kind of knowledge is ignorance or delusion. O king, by enjoying the fruits of virtue and vice in this world, and by discharging all duties which are obligatory on him, a man may exhaust and extinguish his Karma and annihilate his desires in consequence. Cessation



of all killing propensities, truthfulness, non-stealing, continence, and non-acceptance of gifts are the five Yamas or Niyamas (rules of self-control). There are two kinds of purity or cleanliness such as, the external or bodily and internal or mental. Contentment, bliss won by practising Tapas, and worship of the god Vāsudeva are called Damas. The different seats or postures in Yoga are called Padmaka, etc., while Prānāyāma consists in checking or controlling the wind (breath). An act of Prānāyāma consists of three parts such as Purakam (taking in of breath), Kumbhakam (arresting the process of breathing) and Rechaka (letting out of the breath). A light (laghu) Prānāyāma consists of ten mātṛās; one of intermediate form, of twenty and a full Prānāyāma, of thirty Mātṛās. A pregnant or *Sagarbha* Prānāyāma is that in which the votary meditates upon any definite subject at the time of practising it, while the contrary is called *Agarbha*. At the first stage of the practice the practiser shall conquer the soporific tendency,\* shivering during its second or middle, and the augmented heat during its third stage, which is brought forth through the aggravation of the bodily Vāyu. Hence, these defects should be conquered in the order of their enumeration. With the effulgent image of the Pranava Mantra in his heart, and his mind fully concentrated thereon, a Yogin shall practise Yogam, sitting in a posture so as to press his genitals with his legs. One conversant with the practice of Yoga shall suppress the Tāmāsa attributes of his mind with the Rājasika ones, and the latter with the Sātvika attributes of his mind, finally bringing about a state of mind in which it lies serene, unruffled and devoid of all thoughts and impressions. By withdrawing the mind, consciousness and

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\* A kind of hypnotic sleep which is induced at the first stage of Pranayama, and with which every practiser of the art is too familiar to need any elaborate description.—Tr.

sense organs from their respective objects of perception and the external world, and by keeping their functions thus in abeyance, a Yogin shall practise the art of mental abstraction (Pratyâhâra) and control his breath in Prânâyâma to the extent of ten or eight Mâtrâs. These are called the two kinds of Dhâranâ in the parlance of Yoga. A Yogin shall concentrate his whole self either in the region of his umbilicus, or in his mouth, or within his heart, or in the region of his throat, or at the tip of his nose, or in his eyes, or at a point between the eye brows. These are the ten places of Dhâranâ or points on which a Yogin shall concentrate his whole Self, by practising which he will suffer no decay. As fire is cast in the fire, so by merging his Self in that of the supreme Brahma, a Yogin shall mentally recite the Omkâra Mantra, which is sacred of the all sacred Mantras and is symbolical of the Self of Brahma. The term Om is composed of three letters, Akâra (A), Okâra (O), and Makâra (M), and is the great exponent of the universal Self (Brahma).

I am Brahma, the supreme light, devoid of a gross, material body. I am Brahma, the supreme light, devoid of death and decay. I am Brahma, the supreme light, divested of the principle of earth-matter. I am Brahma, the supreme light, divested of the principles of air and ether. I am Brahma, the supreme light, devoid of a subtle body. I am Brahma the supreme light which is neither bound by space or non-space (non-extension). I am Brahma, the supreme light, devoid of the Tanmâtra of smell. I am Brahma, the supreme light, devoid of the Tanmâtra of sight. I am Brahma, the supreme light, devoid of the Tanmâtra of sound.\* I am Brahma the supreme light, devoid of speech and hands. I am Brahma, the supreme light, devoid of ears and

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\* Tanmatras are in the world of perception what atoms are in the world of matter.—Tr.

skin. I am Brahma, the Supreme light, devoid of tongue and nose. I am Brahma, the supreme light, devoid of the currents of up-coursing and down-coursing vital Vâyus. I Brahma, the supreme light, devoid of the vital Vâyus of Vyâna and Udâna. I am Brahma, the supreme light, void of all Nescience. I am Brahma, the supreme light, the receptacle of supreme bliss; my self is my own wife, and devoid of mind intellect, life, Egoism and cognitive organs. I am Brahma, the supreme light, pure intellect, infinite joy, infinite reality and without a second. I am the supreme Brahma, the embodiment of perfect knowledge, an emancipated self.

Suta said:—O Shaunaka, thus I have described unto you the Science of Yoga with its eight essential appendages, and a knowledge of this Yoga brings about the emancipation of one's Self. Those, who attain to (meet their annihilation in) the Nityam and Naimittikam dissolution, are not liberated from the fetters of Nature (physical laws), and are subjected to the necessity of being born again and again in this world, but not so are those who merge themselves in the Supreme Self. They are emancipated; and thus emancipated, they no longer die, or suffer from disease or affection as they used to do under the influence of Nescience before their liberation. Thus sin affecteth not an emancipated Yogin and ceases to exist for him for all eternity. He is not bound by the chain of necessary re-births, and is not consigned to suffer the pangs of inter-uterine existence. He is one with the unchanging, undecaying Nârâyana. By dint of such an unswerving faith and devotion, one may attain the god Hari, the grantor of emancipation and creature-comforts. The purification of the heart is effected by means of meditation, worship, mental recitations of Mantras, and psalms, and by practising vows of charity and continence, and by celebrating religious sacrifices, and from the purification of heart proceeds knowledge. Twice-born ones, by reciting the Pranava Mantra, have become emancipated selves. Dhruva by

devoutly worshipping Vishnu, attained the region of highest bliss, as well as the god Vishnu. Prachetas, the creators of worlds, Kāṇḍu and others, by worshipping the lord of lords, became pure in spirit and obtained liberation. In the same way, and by the same means, Uddhava attained the region of highest bliss. Holy sages such as Narada etc., the celestials such as Indra etc., the Gandharvas and the Apsarasas, attained the region of highest bliss by worshipping Vishnu. The gods attained their godhead; the sages, their status of Munis; the Gandharvas, the status of Gandharvas; and the kings, their kingdoms through the merit of worshipping the eternal Vishnu. All these attained the celestial kingdom by worshipping the god Janārdana.

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#### CHAPTER CCXXXVI.

SUTA said :—Now I shall discourse on Vishnu-Bhakti (loving devotion to Vishnu) by means of which a man obtains all that he desires. Nothing is more pleasing to Hari than devotion. Contemplation of the god, Hari is the only palatable fruit of human life, the progenitor of supreme bliss, and the root of the increase of one's animals and progeny. The term Bhakti (devotion) is derived from the root Bhaj to serve; hence the wise shall serve the god, as service strengthens devotion to his Self. The devotees of the lord of the universe weep and shed tears at the time of singing his name and glory, and the hairs of their bodies stand on their roots at the time. Verily they are the real Vaishnavas, the loving servants of God for all eternity, who devote their lives to the daily execution of his divine commands. He, who even without knowing the Pranāva, or, the commands of God (without any knowledge of religion or theological

works), bows down before His all pervading presence, and humbly offers Him the homage of love and affection, is a true Vaishnava. He, whose love overflows to the servants of god. he who readily approves of His worship; he whose highest joy is in listening to discourses on His love and goodness, he whose voice trembles and eyes look moist at hearing of His all-abiding love; he who has devoted his whole self to the all-pervading divinity and looks upon a Brâhmaṇa as His prototype; is a superb servant of God (Mahâ Bhâgavata). He, who daily worships Vishnu, and offers him cooked rice, every day, in a spirit of true humility, is a Bhâgavata. There are eight forms of devotion, and even a Mlechcha may be a true devotee of God. A truly god-loving Mlechchha, a true devotee, is the foremost of Brâhmaṇas; he is a Muni (holy sage), a seer, and is an heir to the highest bliss. To him should be given, from him should be taken (food), he is adorable as the God Himself. O thou foremost of Brâhmaṇas, a true, god-loving, devotional Chandâla, a true servant of god, remembered, spoken to, or adored by a Brâhmaṇa, sanctifies him to any extent he pleases. To say "I am thine" to one who seeks protection, or to one who is oppressed or tyrannised, and to say "dread not" to all creatures are the vows sacred to Hari. An expert in the Vedânta is greater than a thousand reciters of Mantras; a devotee of the all-pervading God is greater than a million of such Vedântins. By dint of an unswerving and all-absorbing faith and devotion men attain to the region of highest bliss. It is for this oneness of purpose that god, though impartial and equally kind to all, is lovingly fond of these persons. Hence these devoted servants of God are called Ekântins (single-purposed ones). He whose devotion remains unflinching even in moments of peril, is the most favourite, among the favoured ones, with the god of gods. May that kind of pleasure which the ignorant find in the things of the world, be mine on divine contemplation, and may

a pleasure of similar intensity not leave my heart, when I meditate upon the Self of the all-pervading one (Vishnu). A reader of all the Vedas, a knower of all the philosophies is but the worst of fools, if he is not devoted to Vishnu. He, who has faith in Him and is devoted to His service, has practised all pieties, even without studying the Vedas or celebrating any religious sacrifice.

The foremost of the holy sages do not attain to that elevated status by the study of all the Vedas, or by celebrating the most meritorious of religious sacrifices, as they do through the merit of simple faith in, and unflinching devotion to, Vishnu. Even a man, who is not true to the duties of his social order, or misbehaves himself, if he becomes a Vaishnava, purifies all the regions, like the full-risen, thousand-rayed sun. Even miscreants, who are addicted to vice and wicked acts, come by the highest bliss, if they become devoted to Vishnu. Pleasures of celestial life appear insignificant and inglorious to one, who has a strong and loving faith in Janârdana, inasmuch as such a faith is but the precursor to one's emancipation (Mukti). To persons, who wander about in this dreadful valley of life, where each act spins out a new destiny for man, the only thing, which can be easily caught hold of with the hand, is the faith-appeased Janârdana. He, who does not hear of the glories of the discus-wielding deity, is really deaf and is a spiritual outcast. He, whose bodily hairs do not stand on their roots in ecstasy while engaged in singing the psalms of Janârdana, is indeed a carcase. O thou foremost of the twice-born ones, what wonder that sins of a man will be extinguished by contemplating Vishnu, when by such a contemplation he comes by emancipation. Yama, the lord of death, seeing his emissaries ready to bind the Souls of Vaishnavas with their nooses, says to them: "Leave them alone, O my emissaries, I have power over all men except those who are devoted to Vishnu." Even if the worst of miscreants

worships him (Vishnu) alone in exclusion of all other deities, he should be regarded as a holy person. O thou foremost of Brâhmanas, one, who is devoted to Vishnu, soon becomes holy and comes by the highest bliss; a devotee of Vishnu never perisheth. What does he care for (fruits of) virtue or (objects of) desire and opulence whose mind is absorbed in the root-cause of the universe (Vishnu)? His Salvation is in his own hands. Verily insurmountable is the Nescience or illusion (Mâyâ) of Vishnu, which is composed of the three qualities (Sattva, Rajas and Tamas); he, who is fondly devoted to him, alone sails across this ocean of phenomena. Of what good is the celebration of a religious sacrifice to a man, who performs, every moment, the sacrifice of (contemplates) Hari? It is faith and devotion alone by which a man can attain to Vishnu and by no other means. Neither the various forms of gifts, offered in due form and to worthy recipients, nor the offerings of flowers and scents unto the god, so much lead to his satisfaction, as the homage of heart-felt love and devotion to him. This poison-tree of worldliness bears two ambrosial fruits, one is the service of the Lord and the other is the company of His servants. In spite of so many easily available offerings to god, such as water, flowers, fruits and vegetable leaves, why should not a man strive for the emancipation of his self by placing absolute confidence in the oldest of Beings, who is attainable through love and faith? Ancestors rebound in joy, and grand-fathers dance in delight (in consideration of the fact that) "a Vaishnava is born in our line and he will succour us all." The ignorant and proud souls, like Shishupâla and Suyodhana, who abused and looked down upon the foremost of the celestial, obtained their emancipation by once thinking of him and were absolved of all sin; what wonder is there that men, who are fondly devoted to him, will be liberated from the trammels of rebirth? Even they, who, devoid of contemplation and communion, are fondly devoted to him, shall over

come death and attain to the blissful region of Vishnu. Control, O Mâdhava, the horse of my mind, who, lashed with the stripes of worldly misery, madly dashes out in the path which is seen through the apertures of my cognitive organs (path of passion). by restraining them with, and fastening them to, thy conch-like white feet. Vishnu is same as the supreme Brahma, this is the conclusion which the Vedânta has arrived at with the help of incontrovertable proofs (argument). This is what the ignorant do not know. He, in whose heart dwells that eternal Purusha, becomes a favourite with the whole universe. His whole heart, filled with the honey of the love of the world, conveys its message of love back to it.

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#### CHAPTER CCXXXVII.

SUTA said :—He, who for his own salvation bows down unto the endless, originless, birthless, changeless, deathless reality, becomes fit to be honoured by all-the regions. Humbly do I make obeisance unto the all-pervading, almighty Vishnu who is pure knowledge and highest joy and who resides in the hearts of beings. I make obeisance to the lord, who, residing in the hearts of beings, bears witness to all their acts, whether good or evil. He, who being capable does not bow down unto Vishnu, is not a man but a consumer of earth's cereals. Even a single act of obeisance unto Krishna, beautifully black as a pregnant rain cloud, the immeasurable reality, the over-lord of all regions, done with true love and humility, instantaneously serves to purify even a Chandâla (lit : eater of dog's flesh). The elevated status, which a person attains to by laying himself prostrate before Krishna, can not be acquired by performing even a hundred horse-sacrifices. Faith in,



and devotion and obeisance to Krishna succour those, who wander benighted in the wilderness of the world, or are drifted about by the currents of the ocean of worldliness. Whether standing, seated, or laid down in bed, one should recite the Mantra, Salutation unto Nārāyana. As long as there exists the Mantra "Salutation unto Nārāyana" in this world, and as long as one retains the faculty of speech, pity it is that one should wilfully go to hell. A pure-souled man, if he be a four-mouthed or a hundred mouthed one, will not be able to enumerate a ten thousandth part of the countless attributes of Vishnu. The holy sages such as, Vyasa etc., stopped short in their praise of the destroyer of Madhu on account of their limited comprehension, and not on account of the limited nature of his attributes. By singing his name, a man, even in a moribund condition, is absolved of all sin, and progresses on his journey to Mukti as a liberated spirit, like an elephant liberated from the clutches of a lion. Obeisance to Krishna, to Achyuta (undecaying one), to Ananta (eternal one), or to Vāsudeva; those, who utter any of these Mantras, are never carried to the mansion of Yama. As the sun or fire dissipates darkness, so does the singing of the names of Krishna dissipate the sin of the singer. The term Krishna is an ambrosial antidote to the venom of the serpent of worldliness, those, who are bitten by this serpent, shall do well to recite it. He, on the tip of whose tongue lie the two sounds of Ha and ri (Hari), is sure to sail across the ocean of life and to come by the highest bliss. A man, who is conscious of the guilt of many wilful iniquities, shall not dream of a re-birth in this world, if he sincerely seeks his reformation and becomes a devoted hearer of the glories of Nārāyana.

## CHAPTER CCXXXVIII.

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SUTA said :—Only one substantial thing there is amidst the frivolities of life : Every thing here is but a show, a phantom, the only real thing is the contemplation of Hari. He who gives offerings of flowers or libations of water unto Hari by reciting the Purusha Suktam, is supposed to worship and propitiate the universal god. He, who does not worship Vishnu, who protects the universe like a mother, is guilty of the sin of Brāhmanicide. From Vishnu has emanated this universe, by him this universe exists, and in him it will be merged (at the time of dissolution). He, who does not meditate upon the self of such Vishnu, shall be re-born as a worm in the excreta. Yama, the lord of death, addresses a soul, undergoing punishment in hell, as “ why have you not meditated upon the destroyer of Keshi (Vishnu) in your life, why have you not worshipped the deity, in your life, that, being propitiated with libations of water in the absence of any other articles of offering, grants to his votary a residence in the region over which he presides himself? One’s own parents or brothers do not do what Vishnu, propitiated with true faith, does for him. The only way of propitiating Vishnu by a man who is true to the duties of his own order is to worship him with true faith. The offerings of flowers or perfumes are not more pleasing to Janārdana than true, unsophisticated faith. The god Vishnu should be propitiated with acts of obeisance, or with any other special forms of worship.

## CHAPTER CCXL.

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SUTA said :—Pondering over the imports of all the Sâstras we have come to the conclusion that, Nârâyana should be constantly meditated upon. Of what worth is the celebration of a sacrifice, gift-making, pilgrimage or penance to one, who, with a steady mind, meditates upon the Self of Nârâyana? The merit of sojourning to sixty-six thousand holy pools or sanctuaries does not rank a sixteenth part of what is acquired by making an obeisance to Nârâyana. Contemplation of Krishna is the greatest of austerities and most sanctifying of all penitential rites. For him who repents having committed a sin, the contemplation of Hari is the one great atonement. He, who, even for a moment, meditates upon the self of Hari, goes towards the region of Vishnu, not to speak of those who are constantly devoted to him. The state of mind which a Yogin feels in his states of waking, dream and dreamless sleep, is attached to Hari. Whether standing, sitting, talking, entering (a house), eating, sleeping or walking one should contemplate Mâdhava. Discharging their duties or doing their proper works, men should repose their minds in Janârdana. This is the essence of Shâstras. What is the good of saying much? Meditation is the highest of all virtues, meditation is the greatest of all austerities, meditation is the greatest of all purifications, hence a man should always practise meditation. No other worthier object of meditation there exists than Vishnu; no austerity is greater than fasting; greater than these, than all is the contemplation of Vâsudeva. The destroyer of Madhu, meditated upon, grants a status to his votary without solicitation, which is very hard to acquire and which the mind cannot even dream of. Any defect in connection with the celebration of a religious sacrifice is remedied by the contemplation of Vishnu

by its celebrator. This is the dictum of the Shruti. Nothing is more sin-absolving in its effect than divine contemplation, the fire of Yoga burns down the elements which construct the future births of man. The fire of Yoga destroys (*lit.* consumes) the dynamics of the acts of a Yogin, who having brought about his Samādhi (psychic trance) becomes a liberated Self, even in this life. As a hearth-fire, aided by the wind, consumes a house, so the effulgent Vishnu, located in the heart of a Yogin, burns down all his sin. As gold, under the heat of fire, parts with its dross and becomes pure, so the mind of a man is shorn of all its evil propensities and becomes pure in touch with the universal spirit (Vishnu). The sin which a thousand ablutions in the Ganges, or a million ablutions in the sacred pool at Pushkara fail to wash off, is extinguished by one's recollecting the name of Vishnu. The sin, which requires a thousand Prānāyāmas to be extinguished, is instantly destroyed by a contemplation of Vishnu. If a moment passes without divine contemplation, if one is robbed for a moment of the privilege of meditating upon Vishnu, one should cry aloud, like a rich man, attacked by robbers. Evil advices, counsels of the agnostics and sceptics, and the influences of Kali (evil propensities) cannot assail the mind of him, in whose heart resides the (god) Keshava (the spirit that broods over the universal ocean of uncreated Nature). That day is real day, that night is real night, that phase of the moon is the real phase, that astral combination is the real combination, that moon is the real moon, under the auspices of which a man meditates upon Hari. The moment a man lives without contemplating Vāsudeva is a loss, a dumb moment of idiocy, a gap in the continuity of his existence. A Krita Yuga is a Kali Yuga to one who does not think of Govinda, a Kali Yuga is a Krita Yuga (golden age) to one who has Achyutah in his heart. He, who beholds Govinda in his front, and at his back, while moving or in rest, and whose mind tranquilly reposes in Govinda, has

indeed achieved the end of his existence. O thou foremost of Bráhmaṇas, he, whose mind never deviates from the contemplation of Govinda at the time of performing a *Japa* or a *Homa*, comes by a nobler possession than the lordship of heaven.

He, who has offered his whole soul to Keshava, becomes able to snap the chord of universal illusion of Vishnu, without the necessity of renouncing his house and world. With Govinda in his heart, a man shows forbearance to the angry, pities the ignorant, and takes delight in the discourses of the virtuous. In all acts of ablution, gift making, or penance, one should meditate upon Náráyana. Their's is the victory, their's is the profit in whose hearts dwelleth the lotus-blue Janárdana; whence shall thy dread discomfiture? Even birds and insects, that have offered their souls unto Hari, shall come by an elevated status (after death), not to speak of wise men. The shadow, which the tree of Vāsudeva casts, is extremely cooling, it subdues heat and obscures the gate to hell;—ah, wherefore should not a man sit under its shadow? O thou foremost of Bráhmaṇas, even the imprecation of Dúrvāsa's was not potent enough to destroy the kingdom of Indra, only because he had the destructor of Madhu in his heart. When the mind of a man is permanently attached to God even while he is outwardly busy with the works of life he is said to have realised his Dháraná (comprehension). The God Náráyana of golden body, who is in the disc of the sun, seated on a full-blown lotus-flower, decorated with golden bracelets, ear-rings and necklace and who wields a discus and conch-shell in his arms, should be constantly meditated upon.

I do not wish to say much, enough it is to say that contemplation of Hari tends to absolve one's all sin. There is nothing more purifying than divine contemplation in this world. Sin affecteth not the man who partakes of a Chandala's boiled rice, meditating on Hari in his heart. A man constantly

thinks of his worldly affairs, if he thus thinks of his God, emancipation would not become rare in this life. Yogins, who by dint of such comprehensions merge themselves in God, are able to annihilate the seeds of their future rebirths, even without renouncing their hearth and home.

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## CHAPTER CCXL.

SUTA said :—Whom shall one make salutation unto except the man in whose heart is the devotion to Hari? He saves his self from the ocean of misdeeds. A knowledge, that encompasseth Govinda, is the true knowledge; a discourse that is about Govinda is the true discourse, an act, done for his gratification, is the only true act—what is the good of being prolific in its narration? A tongue that hymnises the god Hari is the only true tongue, a heart that dwells in Hari is the only true heart, and those two are the only commendable hands that are engaged in making offerings unto him. The significance of one's head is that it is bowed down unto Hari in an act of obeisance, the significance of the mind is that it is engaged in devising works for his gratification, and the significance of the tongue is that, O Govinda, it sings of, or utters your glories. The accumulated iniquities of a man, even if they have assumed dimensions as great as those of the mount Meru or the Mandâra, are sure to vanish away at the touch of Keshava, like a dreadful disease in the hand of a good physician. By offering whatever acts he does, whether good or evil, to god, a man is not bound by their effects. The whole universe with its inmates of fourfold order of created beings, mobile and immobile, from the smallest grass to the highest Brahmâ, sleeps under the influence of thy Nescience, O lord. He, by reposing mind in whom

a man never visits hell, he, to whom offering his Self a man gets rid of all impediments, he, by reposing mind in whom a man does not go to hell; he, in the contemplation of whom lies heaven, he, by locating whom in his heart a man becomes liberated from the fetters of re-birth, when meditated upon by the dull-witted, absolve them of all sin: what wonder is there that a man, by singing the praises of the undecaying one, will be absolved of his sin? He, who has purchased the whole universe with his accumulated pieties, becomes an awakened spirit through the grace of Vishnu. Those, who wish to sail across this ocean of misery, shall perform Agnikâryas (Homas), Japas, and [rites of ceremonial ablutions, and worship Vishnu. The king is the refuge of the kingdom, the father is the refuge of his sons, virtue is the refuge of all beings, and the god Hari is the refuge of all. O thou greatest of the holy sages, to those who make obeisance to the eternal Vâsudeva, the parent of the universe, exists not a holier sanctuary (place of pilgrimage) than a contemplation of the god. Without laziness one should meditate upon Govinda, it is immaterial whether he fails to make any offering of gems, or to study any part of the Vedas. A devotee of Vishnu, whether he be a Nishâda or a Chandâla, is equal to a Brâhmana in respect of purity, and the gate of hell is permanently closed against him. If a suppliant is always found to fondly supplicate a rich man for money, what wonder that a man, by supplicating Vishnu, will be liberated from the fetters of re-birth. As a full-blazed fire consumes even moist fuels, so the contemplation of the effulgent Vishnu consumes all the sin of Yogins. As wild beasts shun the mountain-summit that is on fire, so all kinds of sin leave the person who is addicted to the practice of Yoga. The success achieved by a man (in matters of psychic knowledge) is proportionate to the extent of his faith in Vishnu. The glory of Shree Krishna is so much that even his abusers or vilifiers such as, Shisupâla (who was the son of Damaghosa,)

etc., were enabled to come by a better state, not to speak of those who are devoted to him. So long a person labours under the delusion of worshipping separate Godheads such as Brahmâ, Vrihaspati, or such and such holy sages, as long as he is not favoured with the knowledge of worshipping the one and universal Hari.

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#### CHAPTER CCXLI.

SUTA said :—O Shaunaka, now I shall narrate the hymn to Narasinha, as composed by Shiva. The Mâtrikâs of yore addressed the blissful one (Shankara) as follows :—we shall devour, O lord, all the demons and men, if you so permit us. The universe is from thee, O lord.

SHANKARA said :—O you goddesses, I think it is rather incumbent on you to preserve the inmates of the universe : banish, O goddesses, these cruel intentions from your minds.

SUTA said :—Even thus being addressed by Shankara, the ferocious Mâtrikâs paid no heed to his counsels and began to devour the universe with all its inmates, both mobile and immobile. The god Shiva meditated upon the form of Nrisinha while the Mâtrikâs were engaged in devouring the universe. The endless and originless Shiva contemplated a form which inspired terror in the hearts of all creatures. The manes on his neck stood up erect on their ends. His dreadful teeth were illuminated with the lurid light of his lightning-tongue, which fearfully lolled out. His was a voice which resembled the roar of the seven oceans, agitated by the tornado of universal dissolution. He pulled aside the corners of his lips with the tips of his finger-nails, which were hard as thunder-bolts. His eyes had a glow, which resembled that of the summits of the mount Meru



reflecting back the splendour of the rising sun. His body was like the summit of the Himalayas, illuminated with the reflected blaze of his diabolical teeth. The manes on his neck were burning, like the tongues of fire, with rage. He wore a crown of gold on his head and bracelets of gems round his wrists. Girdles composed of chains of gold decorated his waist, and the whole expanse of universe was illumined with the glow of his complexion, which was like the colour of a blue lotus. Ringlets of hairs grew on his body, and he wore a garland of beautiful and multi-coloured flowers. The god, thus meditated upon by Shankara, instantly appeared before him in this form, and Shankara propitiated this dreadful vision of Nrisinha.

SHANKARA said :—Salutation unto thee, the lord of the universe. Thou hast assumed the form of Narasinha and bearest the entrails of the demon king on thy finger-nails. Obeisance to thee, the lotus-navel one, whose complexion illumines the whole expanse of the universe. Obeisance to thee, the beautiful one, effulgent as a million suns, and whose voice is like the roar of the universal ocean of dissolution. I make obeisance to thee, who art dreaded by thousands of the lords of death, who bearest the strength of thousand Indras in thy limbs, whose riches exceed those of thousands of Kuveras, who art composed of the essence of thousands of Varunas, who art effulgent with the effulgence of thousands of moons, who art mightier than thousands of planets and thousands of Rudras, art hymnised by thousands of Brahmās and meditated upon by thousands of Rudras, and looked up to by thousands of Indras, and dost snap the chords of thousands of rebirths and unfetter the chains of thousands of bondage : dreadful as thousands of winds thou dost compassion to thousands of Indras.

SUTA said :—Having thus hymnised the Nrisinha-shaped Hari, the god Shiva, devoutly bent down, addressed him as follows :—

SHIVA said :—The Mâtrikâs, whom I had created for the purpose of killing the demon, Andhaka, are now devouring the inmates of the universe without paying heed to my admonition. Invincible though I am, yet I do not wish to kill them myself, as it is I who have brought them into being. How can I wish their annihilation, when I am their creator ?

SUTA said :—Having been thus addressed by Rudra, the lord (Nrisinha) caused the Mâtrikâs to be merged in his person, and having reestablished peace in this world, vanished in the air. The self-controlled votary, who reads this hymn to Nrisinha, is enabled, like Rudra, to witness the realisation of his desires. " I meditate upon Nrisinha, whose eyes are like the rising sun, and tongues of blazing fire are emitted from whose lotus-white mouth. I meditate upon the endless, originless Nrisinha, the original subjectivity, the most excellent lord of the universe and its final refuge." Recitation of this hymn by a person dissipates his misery as the sun destroys the dews. The Mâtrikâs fly the presence of such a person, and the god Hara waits upon him to do him a good turn. The destroyer of Tripura (Shiva) first promulgated the worship of Nrisinha, the lord of the gods, in this world, and was enabled to protect its inmates from the depredations of the Mâtrikâs, through his grace.

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## CHAPTER CCXLII.

SUTA said :—Now I shall narrate to you the hymns of the knowledge of ambrosia as the god Hara, interrogated by Nârada, first disclosed to him.

NARADA said :—He, who is bound by the pairs of opposite, by anger and passion, by good and evil, by objects of the senses, is veritably an evil-minded and tyrannised being. O

thou destroyer of Tripura, do I wish to learn from thee, the means of sailing across the sea of existence. Hearing this word of Nârada, Shambhu, the three-eyed deity, with his countenance beaming with joy, replied as follows :—

MAHESHVARA said :—Hear me, O thou foremost of the Rishis, the extremely secret hymn of Jnânâmrítam, which dissipates all misery and dispels the fear of chains of re-births. He, through whose illusion all the inmates of the universe, from the humblest animalculum to the four-faced Brahmâ, are enveloped in a delusive sleep of Nescience; if through the grace of such Vishnu one quits his sleep (delusion) and wakes the wakening of perfect knowledge, verily he liberates himself from the chain of necessary re-births, so difficult of achievement even by the gods. Indifferent to cultivation of the knowledge of the Real, an individualised Self (man), introxicated with the wine of power, pride and luxury, sinks down, like a cow, in the oozy mire of worldliness. Fondly attached to their sons, wives and relations, men sink in the ocean of worldliness, as old and worn out wild elephants are drowned in one and the same ocean through an unconquerable instinct of companionship.\* I do not find the emancipation of that foolish person, even in the course of a hundred millions of re-births, who, like a silk-worm, imprisons his self in a cocoon of delusion. Hence, O Nârada, constantly meditate upon the self of Vishnu, the undecaying god of the gods, the lord of the universe, and worship him with the greatest self-control. He, who contemplates the birthless, originless, endless, omniscient, unmoving, all-pervading spirit, contained within its own self, is liberated from the trammels of life. He, who

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\* Ekarnave is the word that occurs in the text. It may as well mean the universal ocean of undivided waters at the dissolution of our earthly globe. Perhaps the Rishi had the picture of Pralaya in his mind; worn out elephants, the remnants of a defunct race, being drowned in the waters of that ocean.—Tr.

constantly contemplates the eternal Vishnu, the only reality that is unknowable, and which is without any parts (indivisible) and affections, lying beyond the sphere of mortality, the embodiment of sacrifice, the manifest and unmanifest, is liberated from the trammels of life. He, who contemplates the eternal, blissful, occult, all-seeing Vishnu, the infinite reality, devoid of all qualities, beyond all Nescience, is liberated from the trammels of life. He, who constantly meditates upon the disembodied, immoveable, omniscient, all-pervading Vishnu, the ordainer, the enjoyer of thoughts and sentiments, becomes an emancipated self. He, who constantly contemplates the lord Vishnu, who knows without the aid of sensations, who is unmanifest and without any substitute, and lies beyond the sphere of illusion, unaffected by disease or affection, the god Vâsudeva, the preceptor of all, is liberated from the trammels of life. He, who constantly contemplates the birthless Vishnu, the pure and perfect knowledge, which cannot be known by the senses, whom the mind comprehendeth not, and the speech fails to describe, the one unconquerable entity, is liberated from the trammels of life. He, who constantly contemplates Vishnu, who is without any limitation, mind, and sense of egoism, and is not affected by the pairs of opposite, is liberated from the trammels of life. He, who constantly contemplates the eternal, birthless, deathless, decayless, fearless Vishnu, that suffers no change, and has sprung from no seed, is liberated from the trammels of life. He, who constantly contemplates the great Vishnu, the deathless spirit, the infinite joy whom sin touches not and the senses cannot reach, is liberated from the trammels of life. He, who constantly contemplates the great Vishnu, devoid of good and evil, free from the dashings of the six kinds of waves (propulsions of the senses), the only knowable, sinless entity, is liberated from the trammels of life. He, who with undisturbed mind contemplates Vishnu, the embodiment of self, whose deter-

mination (cogitation) is truth, and whose seat is purity, is liberated from the trammels of life. He, who constantly contemplates the most excellent Vishnu, the lord of the universe, the knower of past, present, and future, the witness to whatever takes place in the universe, and who is beyond all speech (description), becomes an emancipated self. He, who constantly contemplates Vishnu, that lies beyond the ken of knowledge, the undecaying, eternal subjectivity, is liberated from the trammels of life. He, who constantly contemplates Vishnu, the protector of the universe, the friend, the grantor of all desired objects, the spirit that occupies the three regions and is imaged in the universe, is liberated from the trammels of life. He, who constantly contemplates Vishnu, the dissipator of all misery, the grantor of all bliss the extinguisher of all sin, is liberated from the trammels of life. He, who constantly contemplates Vishnu, who is always served by the Devas, Gandharvas, Apsarasas, Siddhas, Chāranas, Munis, and Yogins, is liberated from the trammels of life. He, who wishing to be liberated from the bond of existence constantly contemplates Vishnu by hymnising him in the abovesaid way, becomes a liberated self. The universe is established in Vishnu, Vishnu is established in the universe; he, who constantly contemplates the birthless Vishnu, the lord of the universe, is liberated from the trammels of life.

Suta said :—The bull-ensigned deity thus addressed the holy Nārāda of yore. I have narrated to you (the hymn) exactly as Shiva narrated it to that holy sage. O my child, by thus meditating upon the changeless, indivisible Brahma, you shall attain his eternal Self. The merit of celebrating a thousand horse-sacrifices and a hundred Vājapeya Yajnas does not rank a sixteenth part of what is acquired by meditating, for a moment, with undivided attention, on the eternal Self of Vishnu. The celestial Rishi (sage) having learnt from Ishvara (Shiva) of the superiority of Vishnu to all the

gods devoutly worshipped him and attained to the region of Vishnu. He, who recites this excellent hymn, or hears it recited by others, stands absolved of sin, committed by him in the course of a million re-births. He, who, in a devout spirit, recites this hymn of Vishnu, narrated by Mahâdeva, comes by immortality.

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### CHAPTER CCXLIII.

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SUTA said :—I shall narrate to you that hymn of Vishnu, which was first sung by the holy Mârkandeya. I lie prostrate before the thousand-eyed, lotus-navelled Nârâyana, the original being who is also addressed as Hrishikesha, what shall Death do unto me? I have placed myself under the protection of the birthless, undecaying, lotus-eyed Keshava, who pervades this universe; what shall Death do unto me? I crave the protection of the wielder of discus and conch-shell, the deity manifest in the shape of the visible universe, who may be perceived only with the inner sense; what shall Death do unto me? I have placed myself under the protection of the boar, dwarf, and Nrisinha manifestations of Vishnu, I crave the mercy of Mâdhava and of Janârdana, what shall Death do unto me? I have surrendered myself to the mercy of the lord of the universe, the pure, eternal subject that manifests itself as the Ego in self-conscious individuals; what shall Death do unto me? I crave the protection of the wielder of discus and conch-shell, the deity manifest in the shape of this visible universe, who may be perceived only with the inner sense; what shall Death do unto me? I have placed myself under the protection of the boar, dwarf and Nrisinha manifestations of Vishnu, I crave the mercy of Mâdhava, and of Janârdana, what shall

Death do unto me? I have surrendered myself to the mercy of the lord of the universe, the pure, eternal subject that manifests itself as the Ego in self-conscious individuals, what shall Death do unto me? I have surrendered myself to the protection of the thousand-headed, eternal reality, the great Yoga that is both manifest and unmanifest; what shall Death do unto me? I have resigned myself to the care of the Supreme Self, the soul of all creatures, the one manifest in the shape of the universe, the one, that without taking birth in any womb, is incarnated through the merit of a religious sacrifice; what shall Death do unto me?

The god of Death, hearing this hymn of the Lord recited by Mârkanḍeya, hastily fled away chased by the emissaries of Vishnu. Thus the holy Mârkanḍeya conquered Death, nothing is rare to one with whom Nrisinha is pleased, impossibilities may happen even if the Lord wills it so. This death-dissolving hymn was first narrated by Vishnu to the holy Mârkanḍeya for his benefit. He, who recites this hymn, thrice every day, in a pure and devout spirit, suffers no premature death—a devotee of the undecaying one dies not an early death. Pondering within the lotus of his heart the god Nârâyana, the eternal, infinite, original subjectivity, more effulgent than the midday sun, the Rishi (Mârkanḍeya) was enabled to conquer death

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#### CHAPTER CCXLIV.

SUTA said :—O Shaunaka, now hear me narrate the hymn to the decay-less one (Achyuta), which grants to its reciter all that he may wish to obtain, and which Brahmâ being asked by Nârada first related to him.

NA'RADA said :—Be pleased to describe to me, O lord the undecaying, unchanging Vishnu, the grantor of all bliss who should be hymnised, every day, at the time of divine worship. Commendable and well-born are they, and they have achieved the end of their existence, who constantly hymnise the undecaying Vishnu. Such men are competent to confer all sorts of happiness on their kindred.

BRAHMA' said :—Hear me narrate, O holy sage, the hymn to Vāsudeva, which grants emancipation to its reciters, and which, being sung at the time of worship by a votary, brings about the gratification of the deity. Om, obeisance to the god, Vāsudeva, the absolver of all sin, obeisance to the pure-bodied one, the embodiment of pure knowledge, obeisance to the lord of all the gods, who wears the ringlets of hair on his breast known as the Shrivatsa. Obeisance to the wielder of sword and buckle, who wears a garland of lotus flowers around his neck. Obeisance to the mainstay of the universe, to the support of the heaven—to the dreadful Nrisinha' (Man-lion), to the light that burns in the heart, free from doubt and hesitation (Vaikuntha). Obeisance to the lotus-navelled, thousand-headed one, who lies on the serpent of eternity (Shesha) in the ocean of the milk of ambrosia (Kshiroda). Obeisance to the destroyer of the Kshatriya race, who wields a battle-axe in his hand. Obeisance, over and again, to the adorable and the true-willed one. Obeisance to the lord of the three regions, to the discus-wielding divinity, to the subtlest, original, blissful principle. Obeisance to the dwarf-shaped god, who relieved Vali of the cares of a kingdom—to the spirit of the sacrifice, manifest in the shape of the primordial boar. Om obeisance to Govinda. Obeisance to the highest joy, to the perfect knowledge, to one who is eternal knowledge and original idea and from whom all knowledge proceeds. Obeisance to the supreme, secondless reality, to the foremost subjectivity, to the creator, governor and final cause of the universe, to the fountain source of all knowledge,



to the supreme idealist whose idea has taken shape in the form of the universe. Obeisance to the destroyer of Madhu (amativeness), to the killer of Râvana, and to the god who brought about the ruins of the demons Kansa, Keshi and Kaitabha. Obeisance to the lotus-eyed one, to the Garuda-ensigned divinity, to the destroyer of Kâlanemi, to the one that rides on the pinions of the celestial Garuda. Obeisance to the son of Devaki, to the joy of the race of Vrishni, to the lord of Rukmini, to the son of Aditi. Obeisance to the Gokula-abiding one, to the darling of Gokula, to Krishna, the darling of the milk-maids. Victory to the wielder of the mount Govardhana, to the killer of Vâna, to the destroyer of Chânur and Kâliva; victory to the eternal truth, the eternal witness of the universal phenomena, to the fulfiller of all ends, to the all-giving Mâdhava known only by the Vedântins. Victory to the unmanifest, occult, undecaying reality, that runs through all to perfect knowledge, to the undecaying self of supreme felicity. Victory to the self of eternal peace that is without support (does not depend on any thing), to the adorable Vishnu, the lord of the universe.

Thou art the preceptor, the disciple, the initiation, and the mystic formula. Thou art the Nyâsa (psychic location or projection), the rules, postures and Mudrâs of Yoga; thou art the implements of worship such as flowers, offerings, etc. Thou art the supreme receptivity, the mystic tortoise, the emblem of the pendency of the world; thou art the mystic lotus, the sacrificial platform and the dieties that preside over the mystic diagram (Mandalam) such as, the energies of virtue, knowledge, etc. Thou art Rama, the wielder of the plough-share, the destroyer of Samvara; thou art the Devas and the Brahmarshis, thou art the all-pervading god whose prowess is truth. Thou art the A'dityas, Vasus, Rudras, Ashvis, Maruts, Devas, Dânavas, Nâgas, Yakshas, Râkshasas, and Khagas. Thou art the Gandharvas, Apsarasas, Siddhas,

Pitris, and the immortals. Thou art the universal matter, the senses, the unmanifest one ; thou art the mind, intellect, egoism, objects of sense-perception, and the self-conscious ego, the god that resides in the hearts of all creatures. Thou art the sacrifice, the implements of sacrifice, the sacrificial Mantras, the oblations, the priest, the sacrificer, the chanter of the Vedic Mantras, the burnt offering, the priest that casts the sacrificial animal in fire. Thou art the firmament with its suns and starry constellations, the nether regions, the universal expanse of ether, the region of Maha ; in short whatever is found to exist among men, beast and Devas, all creation whether mobile or immobile are but the manifestations of thy eternal Self, O Lord. Who can behold thy eternal and universal image, O Lord, which can not be perceived by the senses, which is invisible to the immortals, and which only the Yogins behold in their psychic trance ? Who can comprehend thy real, unmanifest, birthless, deathless, changeless, undecaying, all-pervading, perfect, secondless Self, which is infinite reality, perfect purity, pure knowledge, though devoid of qualities and full of supreme felicity ? The shape which thou assumest in any particular incarnation, any of them the Devas, in their limited capacity, meditate upon as a substitute for thy real Self. O thou infinite subjectivity ; how shall I be able to worship thy real Self, which the mind comprehendeth not and the senses do not perceive. I have been able to worship with offerings of flowers etc., only a few of thy attributes, O lord, manifest in the shape of Sankarsena, etc. Be graciously pleased to pardon me for the defects in my performances of Japas and Homas, as well as for any omission on my part in connection with thy divine worship. I have not been able to worship thee, O lord, as laid down in the Shástras, with due devotion, so be pleased to pardon my inefficiency. Day and night, morning and evening, whether moving or at rest, my devotion is firmly attached to thy feet, O lord. I do not care for my body, -I am quite indifferent to the

performances of religious rites, my sole delight is in thee, O lord of the universe. What has he not done for the attainment of heaven, or for self-emancipation, who has placed a firm faith in Vishnu, the grantor of all desires? Who is there in the universe, who can worship or hymnise thee to the fullest extent? Be pleased to accept this humble and deficient worship which I have made of thee, to-day.

Thus I have narrated to you, O sage, the hymn to the discus-wielding deity; sing his glories in a devout spirit, if you wish to attain the supreme bliss. He, who recites this hymn at the close of a worship of the universal preceptor, is able to work out his salvation in no time, and becomes freed from the bonds of re-births. Even in the Kali Yuga he, who recites this hymn, thrice, every day, in a pure spirit, obtains all that he wishes to obtain. By reading this hymn to Vishnu, a sonless man obtains a son, a sick person gets rid of disease, an indigent man obtains wealth, a captive obtains his liberty, a seeker after erudition obtains erudition, a seeker after fame obtains renown, even the remembrances of his past births recur to a man who recites this hymn. He, who sings the glories of the absolute subjectivity, is truly wise, is really pure and truthful in his speech. He is omniscient and acquires the merit of performing all the religious rites. Those, who are not propelled to do any thing for the service of Hari (God), or are not fondly moved towards him, are beyond the pale of all religion. No purificatory rite can purify the mind or speech of the miscreant, who has not an unswerving faith in the all-pervading lord (Vishnu). By duly worshiping the god Hari, the grantor of all comforts, a person obtains whatever he wishes to obtain in this life. I make obeisance to the immortal, birthless, all-pervading god, who resides in the hearts of all creatures, and whom the Asuras, Siddhas, and erudite persons can not comprehend in their minds, whom only the holy sages know, and who is the sole witness of the universal phenomena. I make offerings

of the flowers of sentiments, of pure, pleasurable faith and love to the eternal, universal lord, the embodiment of self, devoid of all qualities, the absolute purity: may that all-witnessing Self, the perfect knowledge, reside in my heart.

Thus I have narrated to you the hymn to the endless; originless supreme Vishnu. Let a man, whose mind is shorn of all desires, constantly meditate upon his divine self, in as much as he is the god. Where is the Yogin who by contemplating the pure, original, secondless subjectivity, effulgent as the sun, is not merged in his eternal essence? The self-controlled person, who recites this hymn in a devotional spirit, becomes absolved of all sin, and enters the infinite region presided over by Murári. He, who prays for friendship of the god, as well as for liberation of self, and virtue, and object of desire, is freed from all the shackles of life, and attains Vishnu, the adorable refuge of all. He, who abjuring all company takes recourse to Vāsudeva, the absolute purity, the lord, the governor and destroyer of the universe, is freed from the shackles of life, and becomes an emancipated self.

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## CHAPTER CCXLV.

BRAHMA said:—Now I shall discourse on the knowledge of Brahma as expounded by the philosophical systems of the Śāṅkhya and Vedānta. As light, triply divided, resides in the sky (as lightning), in fire, and in the two great luminaries (the sun and the moon) so the supreme light (Atman) runs through three different categories as I, Vishnu, and the supreme Brahma. As butter when it remains within the organisms of kine does not impart any additional strength to them, but being prepared in the usual process and administered to

them, it greatly contributes to their bodily strength, so Vishnu, though located in the heart of every body, does not give him any special benefit without being invoked and worshipped in a special way. Karma (action) and Jnâna (knowledge) are the two means open to those who wish to ascend the tree of Yoga. After once having climbed the tree of Yoga, let a Yogin take recourse to knowledge and renunciation. From the desire to know the external objects such as the sound etc., proceed the sense of attachment and repulsion, from these originate greed, delusion, and anger etc., and coupled with these a man commits sin. He, whose hands, genitals, belly and speech are under control, is called a true Brâhmana. The hands, which do not pilfer other men's goods, which do not hurt or kill any creature, nor grapple dice, are said to be well-controlled hands. He, who does not look upon another's wife with lustful eyes, is said to be a man who has controlled his generative organs. He, who ungreedily eats a moderate quantity of food, is said to be a man who has controlled his belly. He, who speaks only what is true, beneficial, and only when necessary, is said to be a man who has controlled his tongue. Of what use is the practice of austerities or celebration of a religious sacrifice to one who has controlled these organs? The concentration of the mind, intellect and the senses (cognition) on the supreme lord of the universe is called Dhyânam (meditation). He, who joins his intellect, focussed in a point between the eye-browss, to thoughts of the external world, even after the cessation of the functions of the cognitive organs and before the mind has assume a state of perfect quiescence, dreams many dreams both internal and external. The individualised Self beholds many such dreams even in the wakening state, this is the opinion of the erudite ones. The state called Sushupti (Dreamless sleep) occurs when the Jiva, located in the heart and enveloped in the quality of Tamas does not remember 'where,' 'when' and 'wherefrom.' The state

called the Turiya (lit, beyond the three states of existence) and in which the self-controlled individual is neither awake nor asleep, neither utterly forgetful nor labouring under delusion, and does not perceive the objects of the senses, occurs when the individualised self, by withdrawing the mind with the cognitive organs from the objects of perception, by merging the sense of egoism in the principle of intellection, by annihilating intellection with the principle of Nature (Prakriti), and by annihilating Prakriti with the energy of the psychic force (Chit Shakti), holds its self within its own self, the self-illuminant, the pure knowledge, the immortal purity, the eternal bliss without action, and running through all. This is what is called to be in the Turiya state. The five Gunas are sound, touch, taste, smell and sight; the Sattva, Rajas, and Tamas forming a group of three qualities. These eight qualities are the leaves of the eight-leaved lotus (the emblem of evolution) of which Prakriti (Nature), representing the state of equilibrium among the three qualities of Sattva, Rajas, and Tamas is the Karnikâ (the seed-capsule). The deity, (self), the embodiment of pure knowledge (psychic energy), is located in the Karnikâ of this mystic lotus within the human heart; when the individualised self parts company with this eight-leaved lotus and the Prakriti located therein, it becomes a liberated or emancipated Self. Prânâyâma (control of breath), Japa (repetition of a Mantra), Pratyâhâra (abstraction of the mind from objects of the senses), Dhâranâ (comprehension) and Dhyânam (meditation) are the six principal auxiliaries of Yoga. Control of the senses is sin-absolving in its effect, and brings on the satisfaction of the Devas. A Prânâyâma is called Sagarbha (pregnant with a thought) when the practiser thinks of any definite deity or repeats any particular Mantra at the time of practising it; otherwise it is called Agarbha (unimpregnated.) An act of Prânâyâma consisting of thirty-six Mâtrâs is the best, that consisting of twenty-four Mâtrâs is the intermediate, and that consisting of twelve Mâtrâs

is the smallest. All the senses evince a strong attachment to the objects of the external world, Pratyâhâra consists in withholding them from the objects of the senses. He, who withdraws his mind and intellect from the external world and withholds his senses from their respective objects, is said to exist in Pratyâhâra (abstraction). Dhâranâ means the concentration of the mind on the supreme Brahma for the period of time necessary for practising a Prânâyâma, consisting of twelve Mâtrâs. Dhâranâ means the comprehension of the Brahman in an undistracted state of the mind, in the absence of any other factor, which produces its distraction; Dhyânam (contemplation) means the reposing of the mind in the object meditated upon by one, who is oblivious of the existence of any other object. The great Munis, the foremost of the divine contemplators, call that the great meditation in which the mind is permanently and tranquilly reposed in the object of meditation. The state of mind in which the contemplator sees the whole universe, both inside and out, filled with the presence of the object meditated upon, is called Samâdhi. He, whose mind is without any cogitation, and whose cognitive senses have been withdrawn from their respective objects of perception, is said to exist in Samâdhi (psychic trance). The Yogin, whose mind, dwelling upon the supreme Brahma, reposes absolutely therein, is said to exist in the state of Samâdhi. Delusion, hallucination and a distracted state of the mind are the defects which a Yogin must conquer and which are hostile to the successful practice of Yoga.

For the purpose of bringing about the concentration (lit, undistracted state) of the mind, the Yogin shall meditate upon a gross or material object at the outset, and thereafter concentrate his attention on the sun (solar plexus), after the mind is perfectly settled. Nothing really exists in the universe except the supreme Brahma. It is the

supreme self that is imaged in this universe ; he, who knows this, transcends all delusion. Pranava Mantra (Omkâra) is the symbol of the supreme Self ; he, who meditates upon this Mantra, located in the cavity of his heart, by an act of psychic projection, and as an embodiment of the Self, that is without body or self-consciousness, transcends all delusion. First let a man meditate upon the self in his heart, which is enveloped in the principle of Nature (Pradhânam), the latter in its turn being successively encircled by the circles of Sattva, Rajas and Tamas, which are respectively coloured black, red and white, and wherein the Purusha, denominated as the individualised self (Jiva), is located. Over that should be contemplated as located the eight-leaved mystic lotus of qualities and attributes, of which knowledge forms the petals ; and science and philosophy, the pollens. Apathy to worldly concerns forms the stem of that mystic lotus, while the religion of Vishnu forms its bulb. Let the votary meditate upon the Omkâra, located in its pollens, with the individualised self as its receptacle, whereby he would be able to work out his liberation. He, who quits this life, meditating upon the mystic lotus in his heart as above described, ascends to the region of the supreme Brahma. A Yogin, by meditating upon the god Hari, ensconced in the cavity of his heart, becomes an emancipated self. Some there are who behold the Self in their persons with the help of the sight of Yoga, others with the help of Sâmkhya knowledge, others with the aid of Yoga. Knowledge is that which makes the Brahma visible, and which unfetters the bond of existence ; an absolute concentration of the mind in Brahma is called Yoga. The Yogin, who, illuminated with the light of pure knowledge, reposes in the supreme Brahma by conquering his mind and senses, is said to be an emancipated self. The different kinds of seats and postures are not the real auxiliaries of Yoga, the so-called essential paraphernalias are but so many impediments to its successful practice. Even the evil-souled Shishupâla realised his



Self through the constant practice of meditating upon Hari; those, who are addicted to the practice of Yoga, behold their selves within themselves. Compassionate to all creatures, and hostilely disposed to the evil-souled, the Yogins, who have conquered hunger and reproductive functions, become emancipated selves. A Yogin, devoid of all sense-perceptions, reposing in the Supreme Brahma, and existing inert like a log of wood, is said to be an emancipated self. The intelligent one by reducing to ashes all impieties done by him, incarnated as a female, or a member of any caste whatsoever, with the fire of meditation, becomes an emancipated self, and comes by the highest bliss. As fire becomes manifest through churning, so the God Hari shows himself through meditation; the communion which conclusively establishes the oneness of the Supreme and the individualised soul is the best of Yogas. The beholding of the Supreme Brahma, by dint of Sâmkhya or Vedânta knowledge, or by practising the rules of Yoga, is called emancipation. The universe is but a series of appearances, of perceptions of the non-soul as soul, and of the unreal as real.

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#### CHAPTER CCXLVI.

BRAHMA said:—Hear me, O Nârada, now discourse on the knowledge of Self (Atma-Jnânânam). There are two kinds of Yogas, *viz.*, the Advaita Yoga and the Sâmkhya Yoga, the absolute concentration of the mind being the essential factor in both these forms. Practisers of the Advaita Yoga become free from the shackles of existence. Past, present and future acts are destroyed through knowledge. He, who hews down the tree of existence with the axe of right discrimination and takes an ablution in the sacred pool of knowledge and

apathy, comes by the bliss of Vishnu. The three states of wakening, dream, and dreamless sleep are the three rods of Ne-science, all are included within this Mâyâ; eternal is the secondless Brahma. Without name, form and action is that supreme Self; He created this infinite universe and established himself therein. I am the knower, the embodiment of reality that transcends all illusion, I am He; it is this knowledge which serves as the only road to Emancipation. Practice of knowledge, meditation, hearing of Shâstras, celebration of sacrifice, practice of charity and penitential austerities, sojourns to places of pilgrimage, and the study of the Vedas are of no avail as far as the working out of one's salvation is concerned. Some acquire knowledge through renunciation; celebrations of religious rites, or performances of Pujas confer no real knowledge. Two kinds of injunctions are found in the Vedas on this subject, one is "do acts" (religious rites), and the other is "renounce acts." Several authorities assert that seekers after Emancipation shall celebrate religious sacrifices for the purpose of purifying their thoughts. They can not confer any other benefit. Those, who meditate upon deities, can not be liberated, even with the aid of right knowledge, in the course of one existence. Unsuccessful Yogins are reborn as Brâhmanas in the families of Yogins. It is his acts that bind an animal, liberation lies through knowledge; take recourse to the knowledge of self as otherwise Ne-science will assail thee. Undoubtedly a person comes by immortality the moment the desires in his heart are annihilated. As the self is all-pervading, how can a man go any where else, or where else shall he go, or who is he that goes? As the self is infinite, there is no space for it to move in, as it is disembodied, how can it have any locomotion? As it is without a second, it has no separate existence; as it is pure knowledge, how can it have any Ne-science? How can this all-pervading one, running through all, like ether, can have

any locomotion, advent, or location? The state of its wakening, dream and dreamless sleep are 'apparent only through the working of Nescience (Mâyâ).

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## CHAPTER CCXLVII.

THE GOD said:—O thou, who art conversant with all the Vedântas, who hast practised Yoga with all its eight essential components, now hear me discourse on the synopsis of the Gitâ as formerly narrated to Arjuna. Realisation of self is the *Summum bonum* of human life; this self is devoid of body, form, egoism, mind and the senses such as, the eyes, etc. Bereft of sensations, this receptacle of life (self) appears to be in a state of dreamless sleep. I am Self, not the combination of misery and phenomena. The self, effulgent as a smokeless fire, like a flash of lightning in the sky, burns itself in the cavity of the heart. The senses such as, the ears etc., do not perceive, it is the omniscient, all-seeing, self-conscious, individualised self (Kshetrajna), that perceives through the means of senses. When through the extinction of sin, the self is reflected on the mind, like a burning flame on a screen, the right knowledge is originated. Like images of objects reflected in a mirror, the self witnesses the objects of sense-perception, the five kinds of gross matter, the mind, the intellect, and the sense of Egoism reflected in itself. When an individualised self sees itself as universal and running through all, it becomes emancipated. O thou son of Pându, by merging all the senses in the mind; the mind, in the sense of Egoism; the sense of Egoism, in the principle of intellection; the principle of intellection, in the Prakriti (Nature); the Nature, in the Purusha (self); and the Purusha, in the Atman (supreme Self) that a man becomes emancipated and perceives his oneness with

Brahma, the supreme light. The intelligent one, who rightly understands the nature of his organism, provided with nine apertures (external ducts of the body), three supports (the fundamental principles of Vâyu, Pittam and Kaphah), five witnesses (the cognitive organs) and lorded over by the self-conscious Ego, is the true seer (Kavi).

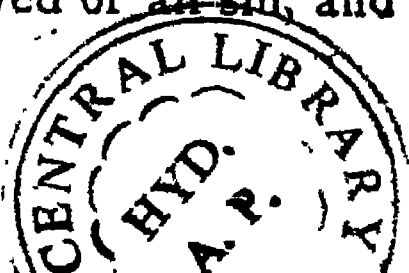
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### CHAPTER CCXLVIII.

THE GOD said:—O Arjuna, O thou the son of Prithâ, rules of self control, rules of penitence, posture, Prânâyâma, abstraction of the mind from the external world, meditation, comprehension and Samâdhi (psychic trance) are the eight essential components of Yoga, which leads to liberation. Cessation of all killing or hurtful inclinations to all creatures and at all times is the highest virtue; compassion spells as the highest bliss. An animal duly killed on the celebration of a religious sacrifice is not killed at all. Speak what is true and pleasant. Cease to communicate an unpleasant truth, nor a pleasant untruth; this is the eternal virtue. Acquisition of a thing by stealth or force is called Steyam, the contrary of this leads to virtue. Renunciation of sexual intercourse at all times and under all circumstances, whether in mind, speech or act, is called Brahmacharyam (continence). Non-acceptance of gifts even in moments of peril and a studious renunciation thereof is called Aparigraha. Purification, which is either external or internal, may be effected either with the help of earth and water, or by purifying the thoughts of one's mind. Contentment is resting happy with whatsoever is easily obtained without solicitation. Tapas consists in concentrating the mind and the senses to any particular object, or in bringing about the emaciation of the body by practising Chândrâyanam and Krichchha.

Chândrayāpam penances. The inner purification of a person effected by reciting the Pranava, Shata Rudriya and Vedânta texts is called Svâdhyâyam. An undeviating faith in the god Hari, with performances of rites enumerated in the Shrutis and Smritis, is called divine contemplation. Svastikas cross) Padmâsanam, etc., are the different postures (Asanas) of Yoga; the Vâyû which courses in the organism of a person is called Prâna (life). and Prânâyama consists in checking the out-flow of breath. O Pândava, Pratyâhâra consists in restraining the mind and the senses from wandering among the unreal objects of the external world. Meditation (Dhyânam) consists in meditating upon the self of Brahma, whether embodied or disembodied. The embodied Self of Brahma should be meditated upon at the outset of Yoga, while the disembodied Brahma should be contemplated in its later stage, with the acquisition of increased psychic power. The knowledge that I am the supreme Brahma represents the state of Samâdhi, the speech, the knowledge, the perception that 'I am Brahma' lead to emancipation.

VYASA said :—The Rishis such as Shaunaka, etc., having drunk these ambrosial words, pertaining to the glory of Vishnu and encompassing the knowledge inculcated in all the Shâstras, became extremely happy. This sacred, purifying, sin-absolving Garuda Puranam should be constantly recited, and by hearing it recited one is enabled to witness the fruition of all desires. The hearer of its narration shall make gifts of beddings, etc., as described before, otherwise he will not acquire the merit of hearing it duly narrated. The text of the Puranam should be first worshipped; after that, the reciter shall be propitiated with presents of land, gold, kine, food and Dakshinâ. Mortals, who recite this sacred Puranam or hear it recited by others, ascend to the eternal region absolved of all sin, and freed from the pangs of existence.



THE END.